

THE THEOSOPHICAL PATH

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THEOSOPHY AND MODERN SCIENCE

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RIENDS, both far and near — those of you who are sitting in this our Temple of Peace this afternoon, and the many hundreds, even thousands, who are listening-in as this our study is being broadcast by radio-transmission:

During the course of our study on last Sunday afternoon, we called attention to the fact that while the Cosmos may be considered a duality of energy and substance, interworking, nevertheless these two postulates of being are fundamentally one; and this old doctrine of Theosophy, as old as the ages, has only recently been acknowledged by our scientific researchers to be a true statement of a fact in nature, to wit: that force and matter are fundamentally one.

What we call matter, therefore, may be considered a crystallization, as it were, of force; and in the same manner the Theosophist says that spirit and substance, or force and matter, or consciousness and vehicle, are fundamentally one. In other words, the Cosmos, the universe, is a vast organism, impelled by its indwelling consciousness, which really were better called its indwelling and inspiring hierarchies of consciousness. But for purposes of convenience, we may speak of the organic universe and its indwelling consciousness in a general or abstract way.

But while that statement is true as an abstraction, that is, as a convenient and easy way of expressing a perfectly natural truth, nevertheless the Theosophical student prefers to say that the universal consciousness is *de facto* an infinite, incomputably vast aggregate of consciousnesses working in various forms of substance or matter, substances or matters, if you please; and truly, what is popularly called matter or substance, divided thus into a plurality of vehicles, is indeed an aggregate of sleeping Monads; because that is what matter is fundamentally, according to the Ancient Wisdom,— sleeping monads, sleeping consciousness-centers, sleeping spiritual atoms; and the various forces which impel these various matters to action are derived from the monads more or

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less awakened and dwelling in these various matters and their inspiring and directing consciousnesses.

These more or less awakened monads had been sleeping, but now sleep no more. And these various stages of sleeping and awakened monads correspond each to all and all to each, throughout the vast reaches of the cosmic hierarchy, so that we have the highest (for that hierarchy), and then the intermediate stages, down to the lowest steps of that hierarchical scale.

Therefore when we say 'sleeping' and 'awakening' or 'awakened,' we speak from our own degree or plane of being. Actually it is we who are asleep; however, as a man in a dream thinks himself to be the awakened one, and all around him the sleeping or the awakening, thus is it with us in life.

These spiritual consciousness-centers, in themselves, *per se*, are absolutely and fully awakened; but those which form the lowest stages or steps of the cosmic hierarchies are in the present stage of evolution passing through that 'sleeping' phase of their long developmental pilgrimage. The core of them, they themselves, as just said, are always fully awake, but their vehicles, their lowest 'selves,' are not awakened to and on this, our present, plane. We are, because we have passed beyond those behind us, and therefore are awakened to this plane; and our awakening will be progressive in the vast ranges of future time, until we re-become our spiritual selves, thus passing into the full awakening of perfection in our present hierarchy.

Also, remember please, that each such hierarchy or cosmical entity, such as ours is, is but one of the infinite numbers of others interlocking and interlinking and intercommuning, and hence forming, as said, one vast living organism of which each of the hierarchies composing it has its own particular and especial duties to perform in the vast aggregate of consciousnesses and of matters in which these consciousnesses work and fulfil their destiny; awakening themselves more fully, and awaking by that self-development and by those manifold, multifold, myriad actions and operations that they perform, the other sleeping entities in and through which they work and which compose the substances and matters of the Cosmos.

Hence, as said last week, reduced to logical ultimates, consciousness is matter, and matter is consciousness, not in the old materialistic sense but in the sense of the Ancient Wisdom, that is, that there is life, or rather that there are lives, everywhere, throughout illimitable space and through illimitable duration, always working, everywhen operating, never inactive or still in the sense of the ceasing of these operations of the universe during the evolutionary time-periods, cosmic, atomic, or intermediate.

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You see what vast fields these Theosophical thoughts cover, fields of Science, fields of Philosophy, and fields of true Religion; but our present subject is more particularly the relationship of the Theosophical philosophy-religion-science, to modern science; and we have already shown how the latter, through the wonderful discoveries of the great researchers into Nature's mysteries, has with each step more closely approximated to our teachings, drawn nearer to the sacred Temple of Truth which our own great Theosophical teachers have held as an inviolate treasury of wisdom for incalculable ages in the past; and which today once again, upon the reawakening of the human spirit to vaster reaches of thought and to wider understandings of the Cosmos and of itself, is again given out, in some degree at least, proportionate to the capacities of the men of the present day to receive those teachings, to take them in and to understand them.

These monads are mysterious to those who understand them not; they are deep wells of wondrous mystery even to the Theosophical student who has the key for understanding them, and who can penetrate behind the 'veils of Isis' even a little in order to understand what these wondrous entities — these monads, these consciousness-centers — really are in themselves. The number of these monads is incalculable, it cannot be told or measured by any standard based upon physical mensuration or merely physical categories.

Why, every minutest speck of even the physical matter that surrounds us is builded of these sleeping monads, as we call them, entities of spiritual nature at their core or heart, but sleeping on this plane, embryos as it were, whose destiny it is to develop into full-grown, self-conscious gods, fully self-conscious deities, thereby and when that ensues themselves to become the inspiring geniuses of future new cosmoi of universes to follow ours in Duration.

Take an atom as an illustration of how the minutest portion of substance is itself compounded of similar things. We have spoken of this wonder before, but the effect of the new discoveries in scientific fields has been so far-reaching, especially modern chemical discoveries and in modern chemical science, that they are well worth repeating. They actually have shaken the very foundations of older chemical theories.

We now know, following our scientific researchers, that the atom is composed of two things mainly, a nucleus and outer bodies circling around that nucleus, even as our planets circle around our sun, and these atomic planets are called 'electrons,' while the nucleus itself is formed of other electronic bodies still more minute but vastly more massive to which has been given the name 'protons.' These protons are

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supposed to be charges of positive electricity, and the electrons or atomic planets are supposed to be charges of negative electricity. That means that the entire material framework of the universe is reduced to electrical charges of opposite polarity.

This is an admirable thought as far as it goes, and highly mystical in its reaches, and it is one which is familiar to Theosophical thinkers. We Theosophists have our own names by which we call these same bodies; but the ideas are the same, and the facts in nature are the same, and we are profoundly grateful for the growing support that our noble doctrines receive, even if involuntary, from scientific thinkers of our day.

Only recently has it been discovered that these electrons themselves are divisible, that they likewise are compound bodies, composite things, instead of being the hard little corpuscles, indivisible and indestructible, of the older school of Chemistry. So then through the open doors of these electrons and protons, we see still newer and sub-atomic universes into which our inquisitive and divinely inquiring minds may penetrate, as further knowledge comes to us.

We are reaching farther each year into the mysteries hitherto unexplained of the Cosmos which surrounds us. Our sense of our own human dignity is growing greater. We realize that after all there must reside in man something inherently divine; for his extraordinary capacity and power of understanding are beyond all explanation other than a spiritual one.

What is man, after all, but a monad more or less awakened? He indeed, in his present stage of evolution, may be considered as sleeping to monads higher than he; but as compared with the sleeping monads, the sleeping spiritual atoms or consciousness-centers which form the material frame-work and substance of the physical Cosmos, he walks like a god; and his impulses, his thoughts, his emotions, his ideals, his aspirations, his instinctive reachings out to higher, better, and nobler things, as well as the vibrations emanating from the different vehicles of his psychological organism in which he lives and works, affect not merely the matter of his own body, but electrically, magnetically, affect likewise the entire physical, mental, and spiritual sphere surrounding him, as far as those human vibrations of his can and do reach.

Similarly is it with all the various bodies and sub-bodies of our Cosmos. The solar system is affected by other solar systems, and vice versa; sun is affected by sun, and planet by planet; man is affected by man. He acts upon the universe, which instantly or later inevitably reacts upon him,

There are the cosmic ethers of many grades of tenuity — spiritual,

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intermediate, and physical, to mention only three; and all these ethers -- to use a name which will be readily understood --- are filled with innumerable entities, their offspring, all progressing upwards. All are following a path to higher things, all are delivering themselves from within of that which is locked up within them. All are pouring forth the myriad-form lives which they contain -- their inner selves and their thought-forms -- their vehicles slavishly following the courses that these entities run. Therefore is it a cosmical, a universal, movement to betterment.

This is evolution as taught by Theosophy, which follows the etymological meaning of the word --- an unfolding, an unwrapping, of that which is locked within. Are, then, Theosophists evolutionists? Most emphatically we are. Are we, then, transformists? --- because that is truly what the evolutionism (so-called) of science is. We are not.

What is meant by transformism, as the French very properly and truly call the modern scientific doctrines of so-called 'evolution'? Reduced to simple language, transformism is the doctrine that an unintelligent, dead, non-vitalized, unimpulsed cosmos, whose corpuscles are driven hither and yon by haphazard chance, can collect itself into the forms of innumerable sub-bodies, not only on our earth, but everywhere else, these sub-bodies on our earth being called animate entities, all which grow to nobler things, how no one knows, therefore no one can say. It is a theory, it is a hypothesis. It is, in short, the doctrine that things grow into other things unguided by either innate purpose or inner urge. How? Nobody knows.

How can a haphazard, helter-skelter universe produce law and order, and follow direction, and suffer consequences, results strictly following causes? It is the nightmare of a lunatic. We reject the idea. We reject it because it is unphilosophical, because it is unscientific, and likewise because it is irreligious in the Theosophical sense.

Let us return to the atom. Our scientific thinkers tell us --- and this is another Theosophical thought --- that our solar system with its sun and planets, the macrocosm of which the atom is the microcosm, is a cosmic atom --- thereby unconsciously repeating an old Hindû teaching. The ancient Hindû philosophy called it 'the Atom or Egg of Brahmâ.'

It is the teaching of Theosophy that the universe, being one self-contained organism, follows one line of fundamental action, and that any operation within it is felt throughout its whole; and that as these operations are many, all such operations must affect every particle, every corpuscle, in a similar manner; and therefore that nature repeats herself in the small as in the great -- in the atom as in the cosmos.

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We see therein the religious, the scientific, and the philosophical rationale, the explanation, the reason, why the law of analogy — the ancient instrument of human thought of such real power, of which we today have lost much of the value, because we understand it not — is a true one.

The atom, then, is a miniature solar system, even as our alchemical chemists now teach us; and it is the copy of what the solar system is as the type. Even as man, in a spiritual and psychological sense, is a miniature spiritual-psychological atom.

Rid ourselves of the idea that an atom is an infinitesimal piece of metal, or an infinitesimal piece of stone, or an infinitesimal particle of gas! It is not. The atoms, they tell us today, are combinations of positive and negative electric charges.

Some years ago materialism was all the fad and all the vogue among scientific thinkers and their followers; and they taught that the so-called forces of nature of many various kinds were simply the products or results of dead, lifeless, unguided, unimpulsed matter — no one knowing how these forces arose, nor why they followed invariable, definite courses, thus producing that regularity in the movements of the universe which arouses our astonishment and compels our reverence.

But now they tell us: "There is really no matter. Everything is force, and matter is the product of force. We do not know how force arises, but there it is!" Well, that is all right as far as it goes; but merely to repeat a problem in other words, is neither its solution nor an explanation of it. This is an elementary rule of logic.

A solution or explanation of a problem is the bringing to bear upon that problem light from different angles, so that we may see it from various directions, and know its own angles, and its curves, and forms, and terms, its inner and its outer; and when we know something of these things, then we know something of what the thing really is, what it is in itself. But, as I say, merely to repeat a problem in round-about and circumlocuting language tells us nothing about it; and we cheat ourselves when we accept it for something.

Look up in an encyclopaedia under the head of 'Evolution' what the accepted understanding of that process is. Look in the *Encyclopaedia Britannica*, for instance. I looked at it before I came to this Temple of Peace this afternoon, and I found the first words definitely describing evolution were as follows: "A natural history of the Cosmos, including organic beings, expressed in physical terms as a mechanical process."

We Theosophists reject that definition; first, because it leaves out the main characteristic of evolution, which is unfolding from the less

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to the greater. It is no definition of evolution; it is simply a statement of things we knew before, and it says nothing of development towards higher things.

Second, we reject it on the ground that it is a merely mechanical and purely theoretical explanation of things that should be considered by the different sciences in their own various departments, and it expresses no unification of those sciences, or expresses it only in terms of dead matter, formed of atoms — helter-skelter driven together by fortuitous action.

What is fortuity? No one knows. It is chance! We Theosophists cannot cheat ourselves with words in that fashion. The stern and rigid logic of the Ancient Wisdom tells us that no problem is rightly and fully explained and therefore truly solved, which does not appeal to every faculty of the human constitution. It must satisfy man's mystical and devotional understanding; it must satisfy his co-ordinating intellect; and it must satisfy his mind — his astral-physical mind, or his ordinary brain-consciousness. Otherwise we say there is something wrong in the presentation of it, or something wrong in the facts themselves.

Man is a child of Nature and therefore has in him in germ all that Nature has; and his instincts in consequence follow their parent, Nature itself, and therefore are against partial and imperfect solutions.

In other words, if any explanation or any statement of facts does not satisfy the scientific, the philosophic, and the religious understandings inherent in man as an entity, then we say, as said before, that there is something wrong, either in the presentation of the aggregate of facts or inadequate research, or inadequacy of presentation. It matters not. As it stands, the statement is unacceptable.

Now then, atom as well as Cosmos, physical atom as well as physical solar system, are both alike formed of smaller entities. So numerous are these latter that they are wholly incomputable. Incommensurable is their number by any physical or human standards of mensuration. They are what is popularly called 'infinite.'

There is no reason to suppose that our universe, *i. e.*, all that is comprised within the encircling zone of the Milky Way, is all that there is of boundless expansion. The supposition is absurd. There are, says the Ancient Wisdom, Theosophy, innumerable other universes outside of ours, formed more or less as ours is, differing among themselves as the leaves of a tree differ, or as men differ, no two being identical and yet all belonging to the same family or order of entities. There is in them in this sense a groundwork of similarity approaching identity.

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These entities forming the Cosmos, are so vast in number that, in order to elucidate the meaning, I have here an extract from a British paper, kindly sent to me by a chemist friend, which I will read to you, in order to give you some idea of what the Theosophist means, and of what the modern chemist means, who talks of the nature and order of these incommensurables. This is an extract from *The Pharmaceutical Journal* of London. It is as follows:

“‘What is Electricity?’ — In his Faraday lecture on this subject in Glasgow on February 7, Professor W. M. Thornton said that though the nature of electricity as a dual entity might still be unsolved, a good deal was known about it. First of all it was a thing, not in the strict sense material, but a kind of sub-matter. There were nearly twenty-five billion electrons to the inch.”

I interrupt: please remember, friends, that the English ‘billion’ is different from the American ‘billion.’ The numeration is different, hence the English 25 billions, reduced to the American style, is 25 trillions of electrons to the inch.

“Protons were still smaller, but were 1850 times heavier than electrons.”

I interrupt: smaller, but heavier in so large a degree, that -

“In order to make the electrons in a drop of water just visible to the naked eye it would be necessary to magnify it to a hundred times the volume of the earth, and yet if all the protons in the earth were laced together so that no hollow cavity existed, they could be packed into a hand-bag which would then weigh six thousand billion tons.”

English numeration, I interrupt to say, which is six quadrillion tons American numeration - and in a hand-bag, if you please!

“The number of protons and electrons in even a small portion of matter, scarcely visible, were too vast to be grasped by the human mind, and were reckoned in thousands of quadrillions.”

I interrupt. English numeration: in American, octillions; that is to say, the figure 1 followed by 27 zeros, in order to express the sum.

“The electricity in the universe was an incredibly vast store of energy. There was enough energy in one pound weight, to raise a hundred million tons of cold water to the boiling point, or to give sixteen thousand million [I interrupt, sixteen billion] horse-power for one hour. The proof of this statement was one of the most solid achievements of the theory of relativity.”

I might say, friends, that this theory of relativity is nothing new to the Theosophist. It is one of the oldest teachings of the Ancient Wisdom-Religion when properly understood and not in the form in which it is presented by speculative thinkers today, such as Dr. Albert Einstein, but the fundamental idea of this theory that everything in the illimitable Cosmos is related to every other thing, and that there are absolutely no ‘absolutes,’ paradoxical as it may sound, is verily Theo-

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sophical and is the ground-work of the statement we have just made, that it is one of the oldest teachings of the Ancient Wisdom.

There are no 'jumping-off' places anywhere. There is no ending to Being, nor are there any endings, except in a relative sense as between things themselves. Absolutes are a vain dream of the imagination, and the only way in which the word 'absolute' or 'absolutely' properly can be used, is in a relative sense — that is, some entity or some thing may be absolute to all below it, or beneath it, but not otherwise.

Thus, as we have already stated in our study this afternoon, a hierarchical head is absolute for its hierarchy, for all below it, but only relatively so to everything else. But it, such a hierarchical head, whatever you may wish to call it by, is but the lowest of a hierarchy higher than it; and this series of an endless chain of lives, divided into self-containing classes or hierarchies, proceeds through endless duration and in the boundless cosmos, in never-ending links.

Get some understanding, pray, of the meaning of these words: 'Boundless Infinitude,' 'never-ending Duration'— just some notion or conception of their meaning. It can be done by washing the mind clear of all ideas of endings and ultimates, and of the self-satisfaction derived from juggling with abstract words, whereby and wherein we cheat ourselves. We then, perhaps, can reach some understanding of the vast fields of study that this wondrous Wisdom-Religion opens up to us — never-ending fields of progress for the advancing monad, fields inner and fields outer, fields higher and fields lower.

Each atom is therefore the atomic vehicle of its monad; and each such atom is composed of similar monads of another lower order, evolutionally speaking; and thus forms in its unity the vehicle of the more awakened monad controlling it, which is, so to say, the god of its little atomic cosmos. But to a hypothetical intelligence indwelling on one of the electrons of such an atomic system, the component entities of that system are as vast as our solar system is to us; and, further, our solar system in the mental purview of some entity still more vastly grand, is itself but an atom! All is relative.

If the physical atom is but one of the constituents of a molecule, as it is; and if many similar molecules form a body in their vast aggregate, as they do; we have a thought which leads us to turn our attention for a moment to our solar system.

Our earth is a planet circling around the sun — therefore one of our solar system's electrons. Our sun is the protonic aggregate of our solar system — a uni-nuclear system because we have but one sun; yet

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we know from astronomical study that some solar systems evidently have two or perhaps more suns, in each and all cases composed of the protons forming it or them, in which reside the mass and the radio-activity of each such system.

Our solar system therefore being a cosmic Atom, then the molecule to which it belongs, following analogical reasoning, is all other suns and systems that are encompassed within the encircling zone of the Milky Way; while the other vast universes — ‘island-universes’ as modern astronomers call them,— out in the spaces beyond ours, in their turn are molecules, and thus form the incomparably larger aggregate corpus of some Entity still more incomprehensibly vast!

Thoughts such as these bring into the human spirit a sense of the marvelous power of our understanding when properly directed and used. Human dignity takes on new and worthier aspects. We grow too great for mean and paltry things; for we recognise instinctively the working of the god inshrined in the core of our being — the Awakened Monad, the living Christos within, as the modern Christian might say; the awakened Buddha (to some extent) as the Buddhist might say; Íśvara as the Hindû puts it, ‘in the seven-gated temple of Brahmâ,’ to follow his own beautiful phraseology. Whatever the terms in which we express this sublime truth, the conception is the same.

But while this conception gives us true intellectual and spiritual dignity, while it raises our spirit in contemplation of the vastness and the wonders of the Cosmos that surrounds us, it likewise teaches us modesty. We grow less critical of our fellow-men and of their mistakes; we grow kindlier and more charitable.

Our hearts warm with the understanding that all men — indeed all things, the vast hierarchy of our Cosmos — are but one fundamentally, linked together for divine purposes; not the purposes of a personal God, but the purposes of the infinite divinity in the cores, in the hearts, of all that is; a principle of consciousness too great to be personal, in its fullness incomprehensible to us, vast even beyond our imagination, and yet being that which, as the Christian apostle Paul said, is “that in which we live, and move, and have our being” — a very old thought, not Christian in origin, but typically Theosophical.

In conclusion, friends, for this afternoon, pray remember that all these innumerable hosts of entities are evolving — in the Theosophical sense, in the sense of the Ancient Wisdom — unfolding, bringing forth that which is within, through countless ages, from past eternities into the eternities of the future, endlessly, ever growing greater and going higher.

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Before we close this series of studies, we shall have to take up the question of evolution in as far as it concerns mankind itself — that is, how human beings evolved; and we shall have to reject much of what has hitherto passed unquestioned as being supposedly established facts of biological science; and we shall show that these are not established facts; they are in many aspects and relations mere theory, finely spun in an attempt to explain the problems of human development.

You know how our greatest men of science use what they call the ‘scientific imagination’ — and rightly and properly. It is a noble thing to do. It is an appeal to the Inner Light. But it can be misused. When a man supposes that a hypothesis which he derives from his ‘scientific imagination’ is an established fact of nature, it is unscientific to promulgate it as such, because it is not proved or not wholly proved by observation and the tests of time and research.

A speculation, a hypothesis, a theory — scientific or religious — is truthful — that is, full of truth — only when it is based on the facts of Being. In times to come, in future ages, when the Theosophical teachings shall have become better understood by men, then our descendants will more completely see what we now are only beginning to see, that Theosophy is the natural religion-philosophy-science of mankind, because it is based wholly on the facts of nature — not on physical nature alone, but on psychological nature and spiritual nature and divine nature — reaching from the inmost of the inmost, — using these words in the relatively absolute sense, as pertaining to our hierarchy — down in similar fashion to the lowest lives of that hierarchy.

Theosophy is the religion of the future, and I venture to say that before many years have passed, our scientists who today in many cases are secretly studying our scientific works, I mean our Theosophical scientific works, such as H. P. Blavatsky’s *The Secret Doctrine*, will realize that it is indeed the religion-philosophy-science for scientific men.

In similar manner will the churches take it over; and, as they say, ‘God speed the day’; as we might say, ‘the immortal gods speed the consummation of it.’

So similarly, the philosophers, the co-ordinating elements of our common human organism, will likewise realize that anything which is not based on the sevenfold planes of the Cosmic Reality, is fallacious, therefore untrue, and therefore altogether unacceptable.

KNOWLEDGE: OF VARIOUS KINDS

H. T. EDGE, M. A.



RECENTLY we saw in a pictorial advertisement a scene representing a no-account young couple picnicking; while beside them on the ground was a sort of box with knobs, enabling them to hear the finest music as it was being actually performed in Paris and in Berlin.

We were at once struck with a feeling of mingled resentment and of shock to our sense of proportion. What a violent contrast to certain other ideas as to the sacredness of knowledge!

One had seemed to imagine that knowledge and its fruits were something to be won only by strenuous endeavor and sacrifice, and that it was the privilege of the few able to meet these conditions. But here we find it regarded rather as something to be poured out freely, to drop into the gaping mouths of all and sundry, irrespective either of their title to it or of their ability to use it serviceably.

It is here that we may perhaps discern one of the things that is the matter with the present age: the lack of proportion between knowledge and merit, between privileges and duties. Let a man of science or an inventor find out some new power or convenience, and he must forthwith publish it to the world, to be used by the thug, by the catchpenny promoter, by the military machines of governments, by all and everybody. It is as though food were scattered abroad for the rats and sparrows and the well-fed and the starving indiscriminately.

Without saying this policy is wrong and the opposite policy right, we may call attention to the striking difference between the two. The alternative policy seems to indicate danger of a cornering of knowledge and its fruits; and one feels at once that, as things are, the people in possession would not have their title recognised by the others.

In connexion with this the following is interesting.

The Bishop of Ripon, speaking at Leeds, during the meetings of the British Association, suggested a ten-years holiday for science. He asked whether we had not lost our sense of direction and our sight of the goal.

“Cannot we see how dangerous it is to add further to our heaped-up riches, to the amazing power bestowed upon us by science, unless we are making parallel progress towards a moral and spiritual man and superman? Dare we go on enlarging man’s body without some sure hope of saving his soul. . . . ?”

“Science has tried to think of the universe as matter working mechanically . . . but

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now we have to try . . . to think of the universe as personality, as spirit, expressing itself through an organism which for convenience we may still call material, even as each individual's ego functions through an individual body."

His proposed holiday for science would give us a chance to assimilate some of the knowledge, while the scientists could use the time in reading each other's works; and we all could go in tardy quest of that wisdom without which knowledge may be a curse.

"Today, as in the time of Job, the cry goes up in a world that is glutted with knowledge of a sort, 'Where shall wisdom be found, and where is the place of understanding?' . . .

"I repeat that, as things stand today, we can get on without further additions for the present to our knowledge of nature. We cannot get on without a change of mind in man, and I venture respectfully to urge all those whose eyes are fixed, with such fruitful consequences, on the particular problems of their special science to turn their gaze also to that other, wider, more urgent problem — the remaking of man."

We must not of course find fault with science because it is not something else. To that objection science might reasonably answer, It is not our business; let other people attend to that. The point is that science is here alleged to have occupied too large a field and to have unduly crowded out other matters.

Also, science has, so it is said, become more than a mere investigation; it has become a philosophy of life. There is a scientific attitude of mind, a scientific way of regarding life and human nature. This is what some people are complaining of. Our development has become lopsided, and we have acquired far more powers and knowledge, of a kind, that we can usefully employ — so it is said.

The same idea crops out again in some remarks of which the following is a summary.

Sir Arthur Keith's presidential address to the British Association, on Darwinism, has received an able reply in a letter to the *London Times*, from Dr. H. Maurice Relton of King's College; and, as it contains ideas of great interest and importance to readers of this magazine, we will refer to it. Our references are taken from extracts given in *Public Opinion* (London).

Dr. Relton says that, while few are concerned to deny the physiological affinities between man and his [alleged] animal ancestry, this does not carry us all the way to the deductions drawn as to man's psychological, mental, or spiritual antecedents.

The mental difference between man and the highest anthropoid is so vast as to constitute a difference, not of degree, but of kind.

He considers that Dr. Keith has presupposed that matter is prior to mind, and that structure is precedent to function. And he suggests that it is at least equally legitimate to suppose that *function determines structure*.

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“Our problem then becomes an urgent question — not how the body came to possess a mind, but how did the mind ever succeed in possessing a body? And this question is not answered by any materialistic reading of the evolutionary process.”

There is much more in man than can be accounted for by the all elements which science says went to his formation.

The *Evening Standard*, commenting on Sir Arthur Keith's address, alludes to his claim to be foreman of a jury sitting on the evidence for the Darwinian theory; and considers that, whether the conclusions drawn from that evidence are right or wrong, they are not proved in the sense in which a chemical or mathematical problem is held to be proved. The ordinary man, thinks this writer, attaches undue importance to these speculations, from an awe of the supposed mysterious infallibility of science. But this awe is grounded merely on the wonderful successes of applied science in the domain of physical matter, and overlooks the amount of guesswork in other departments.

“While anthropology, in some aspects, is genuinely objective and scientific, it does in other directions deal largely in guesswork.”

The real point of controversy indicated here is as to the relative importance of man's biological ancestry and descent. One side says that it is all-important, because (they say) man's mental and moral evolution depends on his biological evolution; matter is prior to mind; function is determined by structure. The other side says that the biological history of man, whatever it may be, is relatively unimportant; what is important is his mental and moral history; mind is prior to matter; function determines structure.

Thus the question at issue is that of the validity of the entire scientific philosophy — the materialistic or mechanistic philosophy, as it is often called. This philosophy is thought to reduce man to a mere product of his biological evolution, and thus to undervalue free-will and initiative and responsibility. It is a philosophy of ‘determinism.’

The other point of view, in which Theosophy finds itself in agreement with the critics quoted, is that man is primarily and essentially a *mind*, or shall we say a *soul*; and that he has created his own material organism. Also that organisms in general, whether human, animal, or what not, are created by the soul that animates them, being the outward and physical expression of that soul, the mansion in which it dwells, the instrument through which it works. From this point of view the indwelling soul is all-important, and the true history of evolution is that of the evolution of this soul.

The word ‘soul’ is so vague as to be almost meaningless, and is

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misleading. Theosophy, in speaking of the intelligent and vital spark in all organisms, uses the word 'monad.' It is hardly to be expected that we should give a concise definition of this; information is by no means complete, nor could we impart even what we know to a mind which is entirely fresh to the subject. But the essential idea is clear enough. Evolution, rightly understood, is the history of monads, of vital and more or less conscious and intelligent beings. These beings are equipped with visible forms or organisms, through which they express themselves on the physical plane of nature.

Science has paid too much attention to the material form and too little to the inhabitant thereof. The result is that we find, presented to our mind's eye, a vast system and series of organisms, which have somehow evolved themselves by chemical and physical processes; while mind, intelligence, and soul are represented as a sort of product of all this mechanism. Man is supposed to have gained his superior intelligence because his brain developed in a particular way. Actually the reverse is the case: his brain became specially developed because a superior kind of intelligence worked on it.

We do not pretend to set forth here what has been the genealogy of mankind; but whatever is found out about it, the real question of importance will be the history of the human mind.

As to the alleged danger to which society is exposed by the over-emphasis of mechanism, it seems likely that progress in that direction will bring us around the circle towards simplicity again. In any case, we can never progress by trying to go backwards, and must look forward to the good ahead rather than seek to return to bygone conditions. What is essential is that, wherever evolution carries us, we should retain the integrity of our Soul — remember that man is essentially a spiritual being and master of his circumstances, however complicated these may be.

Returning to the subject of the sacredness of knowledge, with which we began this paper, we would suggest that there is no law to prevent a man from knowing as much as he is able; and that, if *real* knowledge is proportioned to merit, this condition is not arbitrarily imposed by anybody, but is inherent in the nature of things. No amount of knowledge about radio, etc., will avail to turn a no-account person into a sage. If he wants to become that, he must do it for himself.




“My aim is to make Theosophy intensely practical, intensely serviceable.”
— *Katherine Tingley*

RECENT DISCOVERIES, ACTIVITIES, AND PROBLEMS IN SCIENCE

C. J. RYAN

II

 HE recent annual meeting of the British Association for the Advancement of Science has been specially interesting from the fact that several leading authorities in science gave addresses that would have roused severe condemnation a few years ago, if they had been permitted then to deliver them. This time they were listened to with attention and respect; and yet many of their assertions, claimed to be based on truly scientific evidence, are actually the same, or almost the same, as some of the basic teachings of Theosophy as given in H. P. Blavatsky's *Secret Doctrine* and others of her writings derived from personal study of the Eastern Wisdom under the highest auspices, teachings which were scorned and ridiculed by the materialists of the nineteenth century.

Until lately it was generally accepted that the forces of the universe were running down to cold death just as a clock runs down when left alone. No way of winding up the universe to renewed activity could be discovered in such a universe of blind forces and inert matter.

Now comes Sir Oliver Lodge, who assures his colleagues that such a theory is nonsense and can no longer be regarded seriously. Modern science shows that there is excellent reason to believe that the great Cosmic clock can be 'wound up' again, and not only once but as many times as required. The eminent scientist declared that "this would be the work of an *intelligence*" and not the work of blind force. In all this we see one of the fundamental teachings of Theosophy being proclaimed from the highest scientific pulpit, except that the Theosophist would say 'Intelligences.'

Still continuing on Theosophical lines, he gave his idea of the universe as being filled with something '*substantial*' but quite beyond our comprehension at present. This substance or 'fluid' is, he said, "in a violent state of spinning, and is the seat of an immensity of energy such as has never been imagined. 'Matter' is a temporary appearance or effect in the substance which can vanish entirely in a burst of energy."

In another lecture, given elsewhere, the same eminent authority spoke of the formation of the primordial matter of the primitive nebulae

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as having taken place perhaps 200,000,000,000,000 (two hundred trillion) years ago, and said that it would ultimately disappear into energy, only to reappear again in some future Age in the form of matter at the beginning of a new universal life-cycle, and so on. He imagined —

“physical evolution to evolve in a cycle. . . . All things lasted for ever if what he had been saying was true, but while physical things lasted by a kind of evolution, spiritual things advanced continually through higher and higher stages to perfection, and that was the real aim and purpose of the infinite and intimate term ‘God.’”

What is this but the purely archaic teaching of the ancient Theosophy as given and explained in *The Secret Doctrine*?² Here is a well-known passage:

“Further, the Secret Doctrine affirms:—

“(b) The Eternity of the Universe *in toto* as a boundless plane; periodically ‘the playground of numberless Universes incessantly manifesting and disappearing,’ called ‘the manifesting stars,’ and the ‘sparks of Eternity.’ . . . ‘The appearance and disappearance of Worlds is like a regular tidal ebb, flux, and reflux.’”— *The Secret Doctrine*, I, 16-17

Sir Oliver Lodge’s rough calculation that the primitive nebulae of this great Cosmic Period were formed about two hundred trillion years ago, approximates to the Eastern teaching which gives the Mahâ-Kalpa or the Great Age (100 years of Brahmâ) as three hundred and eleven trillion and forty billion years in length.*

Referring to Dr. Lodge’s remark that “spiritual things advance continually through higher and higher stages to perfection,” it would be interesting to know what he conceives will happen when ‘perfection’ has been reached! We seem treading dangerously near the same line of thought which formerly persuaded the scientific world that the whole Cosmos would run down into absolute uniformity and utter death. Surely ‘perfection’ is only a relative term. Theosophy has faced this problem and tells of an ‘Ever-Becoming,’ a term which conveys the nearest approach to the meaning of this profound esoteric teaching that our limited brain-minds can understand. It repudiates any stagnation or ‘final perfection.’

In regard to Evolution, Sir Oliver Lodge’s remark that Darwinism is “merely an attempt to show the automatic development of life” and that physical evolution in general is “evolving in a cycle and lasting *by a kind* of evolution” is very significant. He seems to mean that the evolution of the material forms is more or less illusory or unimportant in itself, and that only the spiritual advance of something not material

*See *The Secret Doctrine*, Volume I, page 374, where the Hebrew Kabbalistic legend is given in which the Lord says “were I to fall asleep for a moment BEFORE MY TIME, all the creation would crumble into dissolution in one instant.”

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(the soul) counts in the great plan. In this he approaches a very profound and subtil problem in Theosophical philosophy to the solution of which H. P. Blavatsky gives a hint of great value to those who can follow up her meaning:

“The first lesson taught in Esoteric philosophy is, that the incognisable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite Minds*. . . .”— *The Secret Doctrine*, II, 487

Evolution was the subject taken by Sir Arthur Keith, ‘the most brilliant anthropologist of the day’ as he is called, for his Presidential Address at the British Association meeting, and he made a striking declaration that the whole weight of his authority was in favor of the Darwinian theory of man’s descent from some form of anthropoid ape “not higher in scale than the chimpanzee” (though not identical with any kind of existing or fossil ape yet discovered). He placed the beginning of the definitely human stock in the Miocene age of the Tertiary period, “about a million years ago at a conservative estimate.”*

Sir Arthur Keith, after giving a long list of close resemblances, physical and mental, between man and the higher apes, reached the conclusion that nothing but “an ancestor common to both man and anthropoid can explain these significant similarities.” As modern science has no other possibility in mind but a physical, ‘biological’ explanation of evolution, it necessarily follows that the common ancestor and its forbears were mere animals, the farther back the simpler until the original ‘Slime’ is reached.

Theosophy, however, has a different explanation of the ‘common ancestor’ of man and the anthropoids, which does not require a line of animal ancestors for the human race. Space will not permit this subject to be discussed now, for we must confine ourselves to the fundamental points on which the Eastern philosophy differs from the modern scientific hypothesis as pronounced by one of its most skilful and persuasive exponents.

Consider the following passage from Dr. Keith. He is referring to a former meeting of the British Association addressed by the famous Owen, the great biologist who never entered the Darwinian fold:

“The assemblage which confronted Sir Richard Owen, sixty-nine years ago, was

*Extremely conservative, for some geologists estimate the *termination* of the Miocene (itself an enormously lengthy period) at a date not less than four million years ago. Dr. Fairfield Osborn, perhaps the leading American authority on these subjects, claims to have recently found fossilized bone-tools, carved by intelligent man, in the Pliocene strata of Nebraska, of an age he believes to be nearer four million years than one million. The Pliocene is the geological age which *succeeded* the Miocene.

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convinced, almost without a dissentient, that man had appeared on earth by a special act of creation; whereas the audience which I now address, if not convinced Darwinists, are yet prepared to believe, when full proofs are forthcoming, that man began his career as a humble primate animal, and has reached his present estate by the action and reaction of biological forces."

Here is the crux of the immensely important question; all the minor issues fade in its presence. Did Man reach his present estate merely by the action of the simple 'natural' forces, or have these forces played but a small part in view of the dynamic powers of the soul, pushing onward and blazing its own evolutionary path? Disraeli, the famous British statesman, in regard to this subject, made an oft-quoted remark as to its two opposite aspects, "that of the apes and that of the Angels." He was on the side of the 'Angels'; so is the Eastern philosophy.

The 'point of view' of Theosophy is a spiritual one; Theosophy recognises that a very real though intangible and invisible spiritual life-current is moving behind all manifested appearances, is using 'matter' and 'force' as its vehicle so to speak. When Dr. Keith emphasizes the old materialist position that "man reached his present state by the action and reaction of biological forces," this means, of course, that the cause of the great increase of size and activity in the brain of the supposed 'ape-ancestor' as he turned into man, was the new opportunity offered by the physical change of 'coming down from the trees,' assuming the walking position, freeing the hands so as to use sticks, etc. Other 'biological factors' in the alleged evolution of man from the ape are based on the same principle — the action of external purely material causes in producing mental effects; that, in other words, matter is prior to mind in the development of intelligence.

Putting it another way; materialism asserts that 'structure precedes function,' the material is the cause of the ideal. As to a 'soul,' it is a mere by-product, like the noise of a machine, and just as ephemeral. All this is on a par with a monistic universe of matter and force, one in which man is a part of a universal machine, operating according to chemical and physical laws. Fortunately the idea of a soulless universe is losing ground and the existence of mind and moral and aesthetic values in Nature is being increasingly recognised.

Sir Oliver Lodge claims that there is good reason to believe that the distinction between the spiritual and the material is unreal, and that it is now scientifically permissible to hold beliefs that cannot be reconciled with the scientific nineteenth-century views.

The Theosophical view of Evolution - regardless of details as to the exact method and appearance of man on earth - is essentially that there is a unit-being, a 'monad' or spirit-soul, that evolves, that

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continually brings forth hidden potentialities from within. Evolution is the movement of a real being, 'descending' from spiritual and semi-spiritual conditions into material form, and then back to its origin, purified by suffering and made wise by experience. Evolution is not a mere form of heredity in which one perishable personality follows another in purely physical connexion till the earth grows too cold (or too hot, the latest theory) to support life. Man is not a mere transient link in a chain.

In regard to the weakness of the mechanistic evolutionary theory, a few words by Professor L. T. More, of Cincinnati University, are appropriate here:

"For many decades the world has been governed by the philosophy of progress and evolution which was established by the work of the biologists of the nineteenth century. To them we owe not only the solid foundations of the science of biology, but also the dogmatic assumptions of the Darwinian theory of natural selection and a philosophy of monistic naturalism.

"In the meanwhile later biologists have proved, by their own experimental work, that the Darwinian theory is entirely inadequate to explain the appearance of new species, and they have found no other satisfactory cause of variations. They are thus reduced to the position of asking us to accept a general theory of evolution on faith.

"While these results are known by all well-informed biologists, they have permitted, without protest, the popularizers of science, the sociologists, and the clergy, to present the subject as one founded on positive evidence. And, still worse, students in schools and colleges are taught biology in such a manner that they are convinced that the special theories of evolution are established as indisputable facts, and that the philosophy of naturalism is the logical conclusion of those facts.

"There is little wonder that the world at large confuses Darwinism with evolution, and atheism with biology and scientific theory in general.

"Popular accounts of 'missing links' are constantly appearing, and they are not contradicted authoritatively by biologists. And yet they know that to look for a 'missing link' means that we have not only the two ends of a chain, but also most of the intermediate parts. The truth is, we have one end of a possible chain, ourselves, and we have certain fragments of fossil remains which have some of our characteristics. But biologists do not know what, if any, animal ancestor forms the other end of the chain, or what links connect us with the past. . . .

"Since the biologist knows neither the cause nor the method of variations, he is unable to predict the characteristics of even the next generation."

— *Hibbert Journal*, April, 1927: 'Man's Nature'

The flutter caused by the famous Tennessee Evolution law-case has considerably subsided, but the agitation has drawn wide attention not only to the lack of any spiritual element in the mechanistic doctrine, but also to the impossibility of accepting the Biblical story of Creation literally. The materialism of scientific evolution, the wilful blindness of the majority of scientists to evidence in favor of planes of being less material than the physical — astral or spiritual worlds — have driven many to insult their reasoning faculties by clinging to the literal stories of Adam and Eve, etc. Their deeper feelings, their greater or less conscious-

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ness of the divinity within, forbade them to accept the mechanistic explanation of man's origin and history. Yet what refuge could there be except the only faith they knew, even if it did contain very hard sayings!

A little less assurance that what we in the West know and do is the best, a little more knowledge of the fundamental principles of the religions and philosophies of the East and of antiquity, an unprejudiced study of Theosophy, would have shown the troubled souls that the so-called errors in *Genesis*, the apparently fanciful stories of Creation, the Garden of Eden, the Fall, and so forth, are not errors at all; and yet they are not to be taken as they are written. They are simply allegorical renderings of real events containing teachings of high spiritual as well as scientific value, treated in the usual Oriental way which is perfectly familiar to Easterns.

While the learned higher critics pore over the outer forms and brush them aside as childish fancies of an uncritical age, and the extreme 'Fundamentalists' take the dead letter as inspired text, the Theosophist recognises the skilful manner in which the realities are hidden from superficial examination. The Sacred Books of the East were not written in the manner of the ordinary lay histories; it is well known that their 'inspired' (or more properly, 'initiated') compilers worked on the principle of provoking curiosity in those who were really interested in the deeper things and only satisfying it after the student had done his best to solve the problem.

For instance, in the first and second chapters of *Genesis*, there are two apparently discordant accounts of the creation of man, the Elohist and the Jehovistic, or the Wet and the Dry, as they are called. No exegetist has been able to harmonize these, and yet when studied with the aid of certain of the Hindû Scriptures in the light of Theosophy they fall into perfect harmony, not as contradictory stories but as accounts of different stages in the prehistoric evolution of the human race. We shall not, however, find anything resembling materialistic Darwinism with its chemical and biological forces, etc., as the sole causes of man's appearance on earth.

For some time the more liberal-minded scientists have made it clear that some of the prejudices lingering from the nineteenth century are weakening, but it was certainly a remarkable thing for the British Association of Science to listen respectfully to Dr. T. W. Mitchell speaking on a subject hitherto tabooed -- 'The Phenomena of Mediumistic Trance.' Sir Oliver Lodge termed the occasion historical, which it assuredly is, for it marked the opening of the door to calm and reasonable discussion

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of subjects of primary importance in the study of man, by a body of people not easily swayed by emotion in considering natural facts.

To the student of Theosophy it is clear that science is approaching a point where its own discoveries and the various theories devised to explain them will be found so complicated, so contradictory, and so far removed from 'common sense' that no explanation on physical lines will satisfy. Until now the 'orthodox' scientists, those who command attention and possess authority, have absolutely refused to consider the enormous possibilities of enlightenment contained in the philosophic study of planes of being 'beyond' or 'within' the physical. In the science and philosophy of the East, the physical plane is regarded as the ultimate of illusion in comparison with the more spiritual or astral interpenetrating states of being.

We cannot altogether blame modern scientists for being slow in their advance toward the unknown, in view of the antics of many so-called 'occultists,' but circumstances and their own researches are forcing their hands. Every new discovery in chemistry or physics is bringing them nearer to the point where they will find themselves in front of an impenetrable wall; to find the entrance to the mysterious beyond, the guide must be looked for in the teachings of Theosophy, in the method which is safe and sane and avoids the perils confronting those who rush in unprepared 'where angels fear to tread.'

One of the methods for obtaining real knowledge recommended by Theosophy is the search for and study of the mysterious periodic or cyclic laws which govern both human life, moral, mental and physical, and external nature. Science has discovered a few of these rhythms but very few in comparison with what remain to be found. Two of these, the periodic law of the chemical elements and the cycle of the sunspots, are now subjects of the closest scrutiny. The sunspot-period, long regarded as merely a curious phenomenon of no serious importance, is now recognised as a significant factor in terrestrial life.

It is fully established that certain sunspots arouse great disturbances in the earth's magnetism, producing brilliant Auroral displays and seriously interfering with the action of our telegraphic instruments. At the maximum period — when the sunspots are most numerous — there is a slight lowering of the mean temperature at the earth's surface, and, it is believed by many, a greater tendency toward storms, tidal-waves, etc. Certain crops are said to be strongly affected by the sunspot-cycle, even if only indirectly.

According, to some scientists, the sunspot-cycles can easily be traced by a study of the more outstanding events of history. At the De-

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cember 1926 meeting of the American Association for the Advancement of Science at Philadelphia, a paper by Professor Tchijovsky of the University of Moscow was read, in which he claimed and gave evidence that all great wars had followed periods of intense solar activity. A few passages of his address are of considerable interest in connexion with the doctrine of cycles so strongly emphasized in Theosophical literature:

"The events of history repeat themselves, and this makes possible the deduction of certain generalizations. . . . I undertook a research of the successions of historical events with relation to the periodical activity of the sun. I have been impressed by a most surprising fact. The fluctuations of history are synchronous with the fluctuations in the physico-chemical processes of the sun's substances. Investigation shows that human life reaches its fullest development at the times of maxima of sunspot activity. . . .

"The period of maximum excitability in each cycle . . . inspires nations to the greatest insanities as well as the greatest achievements. The most prominent events in human history occur in this period."

After giving a list of some of the great events which had occurred during the periods of maximum activity, he concluded:

"In 1927 and 1929, when the eleven-year period of sunspot activity attains its maximum and when this maximum will coincide with the maxima of two other periods of sixty years and thirty-five years, there will be a great human activity of the highest historical importance, which may again change the political chart of the world."

The present culmination of solar activity has already been marked by the appearance of many sunspots so enormous as to be visible to the naked eye, and it has been suggested that the sun has been aroused to greater excitement than is usual at sunspot-maxima by the position of the planet Jupiter. The giant planet's distance from the sun varies greatly as it travels along in its elliptical orbit; at its closest, Jupiter is about forty-six million miles nearer to the sun than when at the most remote position. The period of Jupiter's journey round the sun (11.86 terrestrial years) is nearly that of the average sunspot period (about 11.11 years) but not quite; therefore the coincidence of a sunspot-maximum with Jupiter's nearest approach to the sun is a rare occurrence. The present time is an unusual occasion when Jupiter is almost at its nearest to the sun. It will be interesting to watch for any marked outcome of the combination of cycles.

Though we may hope that the Russian scientist's direful prognostication will not be verified by another world-war, threatening though the political clouds are in many places, *there may be other and less easily observed effects on mankind to culminate in 1928-9*. Science is only at the threshold of the study of periodic law, especially in the material concerns of human life, and as for an appreciation of spiritual cycles of light and darkness, it has not made the first steps toward understanding that which was well known by the great Teachers of antiquity.

TU FU WATCHES DAY DAWN AT PO-TI

KENNETH MORRIS

From the Chinese

SECRETLY a leaf there in the garden falls,
And now another — vaguely floating down,
No more than visible. . . . Through Po-Ti town
Ceases the watchman's rapping, street by street.

Dawn pales o'er Yangtai Hill: the far peaks glow,
Hung coldly above the darkness where, below,
The forests dream still round the mountain-feet;
Although *The sun is risen!* the watchman calls. . . .

Now round the river-bend slow sails appear —
One — and another — in the sparkling morn
Gliding o'er the dark waters crystal-still;

And yonder, where the dew shines on the thorn,
Beyond the garden gate a herd of deer
Drifts Fairyland-ward at its own sweet will.

*International Theosophical Headquarters,
Point Loma, California*

WHAT PRICE PROGRESS?

LYDIA ROSS, M. D.

"I have often wondered of late about the dazzling, white, eerie glamor with which the Northland weaves its spell about the heart of a man. I know of nothing on earth so strange, so wonderful, withal so sad. Pursuing our course through Melville Bay, I felt the fatal magic of it enthralling my very soul."—Dr. FREDERICK A. COOK



ELENA PETROVNA BLAVATSKY'S review of the ancient teachings of the evolution of man and of his earthly home, appeals both to the scientific and the poetic imagination. In her great work, *The Secret Doctrine*, the scientist can find the data he vainly seeks elsewhere, to co-ordinate his detailed treasures of knowledge, while the poet finds that his innate longing for ideals harks back to the original cosmic scheme, when man began his planetary ad-

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venture. For this writer reveals the primeval plan of creation as a partnership between the spirit descending into matter, and Nature's progressive upbuilding of suitable forms for the soul's involution therein.

It is this divine birthright of an *involving* soul which marks man's unfolding evolution with 'the tremendous dignity of being human.' This racial truth about the evolution of an incarnating divinity, and the fictions of an ape-ancestry or of protoplasmic beginnings, are as far apart as the poles.

H. P. Blavatsky outlines how the changing quality of earth-matter and the different conditions of the globe's surface kept pace with humanity's primeval races, as each, in turn, rounded out its life-cycle, and gave way to the next. From time to time, Mother Earth travailed to bring slowly forth new continents and to withdraw the old lands under the sea. Plato's lost Atlantis is no romance, but scientific fact. No less practical is his idea of an ideal republic. For he knew the age-old truth that the "thing that hath been, it is that which shall be, . . . and there is no new thing under the sun."

The so-called 'Garden of Eden' is no pious fancy, but a forgotten and misunderstood bit of ancient history. And when men shall have digested their varied experience of many lives since the rosy dawn of Time, they will see the folly of war and all selfish wrongs. Then again will Mother Nature reflect mankind's greater peace and good-will,— this time to have been won and vitalized by conscious choice and self-directed efforts.

The romantic reality of humanity's cyclic history, as outlined in *The Secret Doctrine*, shows the source of universal myths and legends whose inner meaning has survived the ages of time and the repeated confusion of tongues. The haunting memory of a Golden Age, and the innate urge of idealism, mark the indelible imprint upon the dawning consciousness of the newly-incarnating souls, then being initiated into material existence. For, in the beginning, "gods walked the earth and mixed freely with mortals." As gently and happily as a mother guides her child's first steps, the creative deities taught and guided the early races. Thus —

"It is through these 'Sons of God' that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars."— *The Secret Doctrine*, Vol. I, p. 208

The ancient record stages the Age of Innocence at the North Pole, adding that the sacred land has never been submerged, as have continents further south. The exact geographical area is not clearly defined. Per-

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haps the Aurora gives rare glimpses of the light of other days, — who knows? The gateway to the old Paradise is guarded, not by a flaming sword, but by the frozen breath of Mother Earth. The racial Adam and Eve left their childhood home to find knowledge in the material wilderness of personal experience. However and wherever the sacred land may be, in that vast desolation of polar ice and snow and bitter winds, the impress of humanity's first vibrations may still persist. There, the ethereal waves broadcasted by thought and feeling of bygone races would not be blurred by the restless static of later civilizations. So that an explorer of intuitive mood might unconsciously 'tune in' on an ancient standard of life, and thus vision, by contrast, the real status of our modern world-progress.

Certain it is that there is a peculiar lure about polar regions which draws certain explorers on, to set for themselves the pitiless and mayhap fruitless test of human endurance of cold, famine, loneliness, uncertainty, danger, and impending death. If it is not a common ambition; it is intense in a few who, perhaps, feel an inner urge to retrace the racial steps to that early homesite of infant humanity. Is it not like the successful man of affairs who suddenly feels impelled to revisit his old home-village, and finds, in an hour there, all his adult years swept into misty unreality? Something in the air of the old place makes its memories grip him with the vivid freshness of his childish, untried years of thought and feeling.

If we can pick things out of the air at will by radio today, why not expect to pick up programs of past history tomorrow? Everything is recorded on the ethereal screen of time, somewhere, and even by the rays of light, as worked out mathematically by Flammarion. Doubtless the present rapid growth of radio and aviation is a revival of old experience. For the Atlanteans had means of communication, and flying machines beyond our latest attainment, and the clever materialism of our civilization suggests that we are probably the re-imbodied Atlanteans.

In view of all the foregoing, one may read some significant meaning in the reply of Commander Richard Evelyn Byrd, when Robert H. Davis, of the *New York Sun*, unexpectedly asked him: "What were you thinking about when you crossed the North Pole in the air?" Byrd is reported to have said:

"I thought of the infinitesimal proportions of mortal man, of the frailty of the atoms that occupy the spaces, of the limitations of those who have taken over the conduct of civilization. I caught for the first time, as in a flash of understanding, the inadequate results of the effort to solve not the enigmas of space and duration, but the problems of mankind.

"At any point of the earth's circumference, at a given elevation, human vision encounters its limitations. The telescope amplifies a definite point, but the whole field of visibility, discernible to human eyes, is comparatively restricted. Beneath me lay a vast, silent,

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unoccupied field of snow and ice, varying in tone and without life. My knowledge of what existed beyond at every degree of the circle, plus my imagination, carried me into the temperate and tropical zones, the peopled places, the seats of empire, the scenes of turmoil and conquest, and the survival of the fittest. I saw armies and navies beyond the fringe of that arctic wilderness over which a metal mechanism designed by man was plunging onward.

“I thought of the beginnings; the primitive past, the gradual development of man, the widely separated units that preyed upon one another, the readjustments that took place, and of which no records remain. At that time the passing of one group or another was of small significance, in no wise affecting the world as a whole. The little peoples were too far apart to feel the consequences of the minor obliterations. Slowly out of the chaos the units became interdependent, the races began to unite, the responsibilities of each increasing as the mutual interests expanded. Figuratively, the world became smaller and the sword longer. Each unit began to feel the effect of conflict. The gaps between countries disappeared; the strong came to the weak and possessed them. Foreign armies conquered other lands. Flames were visible across the seas.

“War, destruction, hatred took the saddle at the peak of civilization. Today a shot fired in any country is not only heard but felt around the world. The distant tread of soldiers shakes the whole globe, affects all its inhabitants, disorganizes all classes, saps the vitality of every nation. A declaration of war is an earthquake that racks both hemispheres. We have remade the world, ripped it asunder and remade it time and again.

“We have improved and progressed and developed, but we have failed to make the most of ourselves. We have explored everything except our consciences. We are still a horde of pygmies, selfish, and envious, each striving for individual supremacy.

“We have come through the ages worshiping in our different ways the Supreme Being that best suits our multiplied faiths, but the sum-total of our occupation of this shrinking planet is a pitiful demonstration of weakness. It is not the geographical but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life.

“Those were the thoughts that occupied my mind on May 9th as I flew over the north pole and on the way back to my native land.”

That is a rather remarkable human document. Its summing up admits of no argument. Truly, “we have improved and progressed and developed, but we have failed to make the most of ourselves. We have explored everything except our consciences.” Materially and intellectually we have arrived. But what shall it profit a man to gain the whole outer world and lose sight of his inner Self? What price progress?




“CRIME cannot be hindered by punishment; it will always find some shape and outlet, unpunishable or unclosed. Crime can only be truly hindered by letting no man grow up a criminal — by taking away the will to commit sin; not by mere punishment of its commission. Crime, small and great, can only be truly stayed by education — not by education of the intellect only, which is on some men wasted, and for others mischievous; but education of the heart, which is alike good and necessary for all.”

— JOHN RUSKIN

THEOSOPHY IN DAILY LIFE

JAMES H. GRAHAM, F. R. P. S.

S one passes along the streets of any large town, one sees harrowing sights, that are yet so commonplace that little notice is taken of them. Discouraged men and women, self-gratifying people, yet not happy, poor or rich, and without an inkling of the glory of life. These people have never had a chance really to see how to live. They have been taught a certain set of ideas, and have learnt a few superficial things. They have come to certain conclusions, if they have thought about the matter at all, and then have gone on without much hope.

When one thinks of these seemingly hopeless conditions, there is to be known the glorious fact that there is a way out. "Life is joy"; it is a warm, glowing fact. No matter how dark the outside conditions, when the true philosophy of life is known one can be, as I have heard it said, 'happy inside.'

There is more in life than externals. Within this world of bread-and-butter and labor there is a thought-world, intensely active, never quiescent. This world of thought is affected by everyone in degree. Just as walking across a room liberates a certain amount of electricity or energy and affects everything in the world, so the balance of the world is affected by the fact that I have changed my position on the surface of the globe. In the thought-world an action can be much more potent; no material action has to take place, and one can get more the heart of things.

The great ancient Egyptian philosopher Ptah Hept told his students to avoid uttering crude thoughts, which go out into the world and do damage. We should guard our thoughts, think purely and cleanly. And the more our thoughts are positive and clean, the more we help the race; and who would not help his fellow-men, given the clear road and the opportunity? Thus these brains of ours, the machinery, so to speak, of thought, should be kept clean and guarded.

H. P. Blavatsky wrote in *The Voice of the Silence* that "Mind is like a mirror; it gathers dust while it reflects." Is it not possible that some people, who are so anxious for psychic experiences, are seeing their duty as in a distorted and unpolished mirror? A better duty is one of clean living and thinking.

Too high, do you say? Anyone can begin. One cannot become

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perfect all at once, but only as circumstances and one's efforts permit. Each battle won is one battle less to fight, and even a battle apparently lost is not wasted, for karma takes note of the effort, and, as scientists will say, energy is never destroyed.

At first sight, one is apt to think of Karma, the law of cause and effect, as a sort of punitive force. There is more in it than that. Karma is that which brings to pass, a creative force, tending ever to restore the balance of progress. Reward and punishment are merely effects, perhaps even minor effects. In that field where all things are at their true value, what can be the worth of many things on which we put so high a price? And so many other seemingly small affairs, how important they can be!

These problems can be solved by Theosophy. One can have an enormous strong room, but without a key it is useless, and Theosophy gives the key to the mysteries of life.

BY B. W. KOSKE

THEOSOPHY has been defined by a Theosophic Teacher as "the Science of Life and the art of living." Dwelling for a moment in thought upon this phrase, one realizes that it is very significant. It arrests the mind, gives it definite direction, and invites positive and constructive thinking. It is a quietly challenging phrase, too, particularly to any who are inclined to live in a 'go-as-you-please' kind of way. It invites the question: "Is there a Science of life?" "What is meant by 'the art of living'?"

Perhaps the phrase was carefully chosen by the Teacher in order to ensure a truthful representation of Theosophy, and so protect it against perversion. For there are many false ideas about Theosophy due to *mis*-representation.

To think of Theosophy as 'the Science of life,' as the 'art of living,' is to move at once to a serious contemplation of the most vital concerns that affect one's every-day life and living, and to see the possibility opening out of coming into touch with knowledge that will enable one to think understandingly of those concerns. This is becoming a great necessity with many people in the world today.

What are all the great reform-movements really trying to do? What is calling them forth? What is the urge behind sincere reformers? Why are there so many ecclesiastical problems, and why so much self-analysis among religious bodies, with so much overhauling and so little content and satisfaction? Is it not because the people are asking for

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something, and while many are trying to meet the demand, few, if any, are succeeding?

What is the great need behind all the confusion, unrest, and appeal? Then consider that the unrest, the appeal for better conditions, are world-wide. Every nation is sending up its voice. What reply can be made that is at once local and universal and satisfactorily so? Is any such reply being made? The Theosophist is not in two minds about the question; and a Theosophist is not a fool. He has gone to the study of the problem, being deeply in earnest and in a mind to get the truth of things. Every claim to be an effective panacea must truly be analysed, and honestly studied, in order to find out what of value it really holds.

The man who anchors at last to Theosophy does so because he finds it answers reliably and without failure at any point. He finds that what he has come upon is 'the science of life and the art of living.' The possession of this gives *the individual* a chance to deal effectively with the concerns that trouble him, no matter what those concerns may be. This is a very large claim, but it is true; and the rationale of it can be easily seen by reflecting a little upon a few aspects of the teachings of Theosophy.

Universal Brotherhood: The unity of the human race; the life of each unit bound up with, and therefore affecting the life of, the whole. The condition of the human race is the outcome and sum-total of the life lived by each individual. This gives the right starting-point for any possible reform — the individual.

Self-knowledge. The Theosophic philosophy explains fully, and as deeply as possible, the complexity of man's own nature. Beginning with his duality as soul and body it proceeds to show the nature of these in their many aspects, as well as their true function and purpose: the soul as the dominating and controlling power; the body as the carrier of the soul. This knowledge enables and encourages a man to take a new stand with himself, when he may look back retrospectively and learn many lessons as to the causes of the confusion within himself, and to look forward confident in his power to deal with himself in an effective way.

This leads to '*Self-directed evolution*'—a phrase always to the front in Katherine Tingley's speeches. It is the ultimate purpose of the soul to attain to a state of perfection. It is the immediate purpose of the soul to achieve the measure of perfection possible to it at the moment.

This demands action — work — which involves *Duty*. There can be no doubt as to what work or action to engage in if one thinks of the duties to be done, and of the goal of perfection to aim at.

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Karma. The law of cause and effect, the knowledge of which leads to certainty in the ultimate outcome of one's efforts, and inspires one to work with confidence, patience, and perseverance.

Reincarnation. The law of Rebirth, which assures continuity to life, widens the horizon, and sweeps away all limitations of vision as the fact is contemplated, and more and more fully realized.

These ideas but touch and merely hint at all that is contained in the Theosophic teachings; yet there are thoughts alive in them that will make all the difference in the world to one who tries to fashion his daily life upon them, and to use them as a key to understand life's problems. It would not be long before he would find himself in possession of a panacea, priceless for its illuminating and healing power; in very truth, a science of life and an art of living.

Then, if he be inclined to look again upon the world's problems, he will see at once that every individual holds within himself the key to the solution of those problems, *did he but know it*. To pass the knowledge on would then become for him a loving and most earnest concern.

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OBSERVER



HE restoration of the Great Sphinx has now been completed, and, as far as can be seen from the published photographs, the work has been very conservatively done. The dignity of the battered face has not been injured by attempts to replace the lost portions. The sand of the desert has been cleared away and the entire monument is fully displayed.

Few have realized the great size of the Sphinx, now plain to view. It is probably the largest piece of stone sculpture existing, though the prehistoric colossal statue cut out of the cliffs at Bamiân in Central Asia may be taller than the Sphinx is long. While the top of the head of the latter is only sixty-six feet from the ground, the length of the lion-body to the root of the tail is 172 feet. The great Bamiân statue is 173 feet high. A very interesting description of this statue and its four smaller companions is given by H. P. Blavatsky in *The Secret Doctrine*, Volume II, pages 337-338.

The Sphinx has not only had to endure the ravages of not less than five or six thousand years, but also the fury of religious fanatics

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who smashed the nose and beard, the violence of searchers for supposed hidden gold within the figure, and the blows of Mohammed Ali's cannonballs! The marvel is that it has come down to us in such good condition. The recent restoration, and the care it will now receive, promise to preserve it for the wonder and admiration of many future generations.

The complete clearance of the covering and surrounding sand just made is not the first of such efforts. Between the paws of the Sphinx there stands a granite stela with an inscription stating that Tehuti-Mes (Thothmes) IV, while a young man, was hunting lions in the neighborhood. At noontime he rested in the shade of the Sphinx and had a singular dream. The Sun-God, Harmachis, to whom the Sphinx was dedicated, appeared to him and assured him the succession to the mighty throne of Egypt on condition that he would clear away the sand which covered the monument. Tehuti-Mes not only cleared the sand but repaired the figure, casing much of it in limestone masonry and painting it red. Traces of the color remain. At later dates, Rameses the Great and the Ptolemies made partial efforts to remove the encroaching sand, but nothing has been done till now in any way equal to the undertaking of Tehuti-Mes about 3400 years ago.

In his time the Sphinx was known to be of immense antiquity, and it is possible that obliterated parts of the inscription on the stela told the secret of its origin and builder, but it is still an unsolved mystery. According to one account, Khaf-Ra, the alleged builder of the Second Pyramid, had it carved, but another indicates that the Sphinx was standing long before his time, that, in fact, it was there before the Great Pyramid was built, and what Egyptologist really knows the date of the Pyramids!

What stands out unmistakably, it would seem, is that the Great Sphinx is the most enduring and magnificent symbol ever made by man of the duality of human nature, the intelligence of the ideal spiritual Self dominating and controlling the lower self, the animal powers and passions. H. P. Blavatsky says in *The Secret Doctrine*:

“Behold the imperishable witness to the evolution of the human race from the divine, and especially from the androgynous Race — the Egyptian Sphinx, that riddle of the Ages! Divine wisdom incarnating on earth, and forced to taste of the bitter fruit of personal experience of pain and suffering, generated under the shade of the tree of the knowledge of Good and Evil — a secret first known only to the Elohim, the SELF-INITIATED, ‘higher gods’ — on earth only.”— Volume II, page 124

A recent writer, speaking of the restoration of the Sphinx, says:

“Despite the battering which the monument has received from the weather and from the hand of man, it still maintains a superhuman dignity. It seems to have a far-off, dreamy, weary look. There is a wonderful sensitiveness about the mouth and the general

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expression of the monument is enigmatical. And these attributes are all the more pronounced now that the Sphinx has been uncovered.”



THE great earthquake in the island of Crete in June 1926 partly destroyed the Museum of Cretan Antiquities at Candia and many of the famous masterpieces of Minoan art were so damaged as to appear beyond repair. However, eleven months of hard work of restoration by skilled archaeologists has done wonders, and most of the statues and frescoes are in almost as good condition as before the earthquake. As most of these relics are unique and irreplaceable, their loss would have been a serious disaster, for they are the chief evidences we have about the admirable art of the prehistoric Cretan civilization.

With the recovery from the disastrous effects of the earthquake, excavations in Crete have been resumed, and not alone among the sites of the ancient Minoan cities but in places where the Romans lived. The palace of the Roman Governor of Cyrene and Crete at Gortyna has been opened up, and it has been discovered that it was one of the most luxurious residences of any Proconsul in the East. It contained a splendid portico with marble Corinthian columns three feet in diameter, elaborate baths, shaded corridors, in fact everything necessary to constitute a magnificent Roman Government-House fitted for both administrative and social purposes.



THE origin of the American Indian is still as obscure as ever, but of late there has been a clearing of the ground in connexion with some of the prehistoric cultures of the Southwest. A conference of leading American archaeologists, recently held at Pecos, New Mexico, agreed upon a working hypothesis in the chronology of the two chief cultures so far investigated, the 'Basket-makers' and the 'Pueblos.' Three periods were recognised in the former, the first characterized by the absence of agriculture, the next by the use of corn, and the last by the making of pottery. The Pueblos followed, since, as far as is known, their development shows five periods, leading from a semi-nomadic condition of small detached groups to town-life in such great communities as the Cliff-Dwellings of the Mesa Verde and the Pueblo Bonita.

These well-marked cultures are of course not very ancient; their age may be calculated in centuries. The problem of real interest in relation to the Indians of the American Continents is whether they came from Asia a few thousand years ago — ten or fifteen — moving down toward the South and East and comparatively quickly changing in

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appearance, language, customs, etc., to the present great varieties, or whether their life-period in America is to be reckoned in long geological ages.

One of the main objections to the theory that the Indians have lived for hundreds of thousands of years, or more, in America, is that no remains of apes at all resembling the 'missing link' of the scientific imagination have been found here. If the Indians originated here, their 'ape-ancestor' ought to have shown some sign of its existence! This objection does not trouble those who do not find the ape-ancestry theory warranted by the fossils hitherto found.

Another objection is that remains of man have not been found in the geological formations of the Glacial Period or earlier, but this has lost its force since the discovery of fossil bone implements carved by men in the Pliocene deposits of Nebraska, tentatively announced by Dr. Osborn of the American Museum of Natural History to be probably four million years old, and which bear a close resemblance to modern Indian bone tools, especially to Aztec forms.

Among several other recent discoveries of very ancient man in America, one made at Frederick, Oklahoma, is of special importance, for it shows that on a conservative estimate men were making stone-implements there as far back in the Glacial Age as 370,000 years ago. The objects were found in the bed of an ancient river, now at the top of a ridge about half a mile wide and eight miles long. Vast periods of time have elapsed since this gravel bed was the lowest part of a deep valley whose surrounding hills have been worn down until the river-bed, being of harder material, stands up as a hill a hundred feet above the surrounding country!

Quite lately the fossilized shell of a glyptodon, a giant prehistoric relative of the armadillo, was unearthed in the gravel bed close to the human remains. This new evidence confirms the enormous age of the latter.

Mr. Harold J. Cook, Hon. Curator of the Colorado Museum of Natural History, Denver, who has made a special study of the river-bed, says:

"Strangely enough, these implements show a degree of culture closely comparable with that of the modern nomadic plains Indians. This partly confirms and makes more probable the suggestion made by the writer in November, 1926, issue of the *Scientific American*, namely, that possibly such Indians had changed but little in a long period of time in America. Failure to recognise such a possibility has probably been the chief cause of the failure of able authorities to realize the antiquity of man in America."

It is well known, of course, that many of the Indian tribes of the plains are highly intelligent and infinitely removed from any brutal

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'missing link.' Yet if early Americans were making similar tools to theirs, millions of years before the Glacial Period, as Dr. Osborn states, it seems difficult for the most conservative to hold much longer to the opinion that man is quite a recent immigrant from Asia.

Of course this does not interfere with the great possibility, nay certainty we might say, that many immigrations have come from Asia from time to time in moderately recent periods. And these arrivals may not necessarily have all come by the Alaska route; there is much to say for a Southern Pacific colonization.

Mr. Hyatt Verrill of the Heyes Foundation, in his new book, *The American Indian*, finds no hypothesis which can reconcile the difficulties except, first, that man developed in America independently of the Old World, and second, that there have been many introductions of alien populations from Asia, Polynesia, and Europe, perhaps even from Atlantis and Lemuria, the former Pacific continent. It would seem from this that he is not far from the Eastern teaching as given in Theosophical literature.

THE BUILDER

M. G. GOWSELL


AT work within the Silence, all his own,
Afar removed from human scrutiny,
He hews, in secret, and unceasingly.
No sound is ever heard. Unsung, unknown,
Save to the gods, who quarry him the stone,
He fashions him, in wise humility,
The ashlers of his edifice to be,
Slow-shapen of his thought and will alone.

And lo! the perfect stones, and slowly wrought,
Are his achievements, here, beneath the sun:
His battles, inly fought and inly won;
Thus men have profit of his prospered thought.
He speeds the day self-conquest and control
Shall found transcendent mansions for the soul.

*International Theosophical Headquarters,
Point Loma, California*

THE LOBSTER

ROSE WINKLER, M. D.

HE lobster is one of the mailed warriors of the sea; and having a segmented body and jointed legs, he belongs to the Crustacea, the higher division of the Arthropoda (animals with jointed limbs). He is a relative of the crayfish, is a salt-water animal, and is found abundantly along the North-Atlantic coast. He belongs to the sixth division of animal life, which contains more than four-fifths of the whole of the living beings on our globe, and which includes insect-life, wasps, bees, and ants.

His body consists of a head, thorax, and a clearly segmented abdomen. His color is very dark green or nearly black all over — his color is not red until he is boiled. One of his great claws is always a good deal larger and stouter than the other. The larger claw is a weapon with which he fights, while the smaller one is an anchor, with which he clings to the weeds on the rocks at the bottom of the sea. One of the largest known specimens has weighed more than twenty-three pounds.

When the lobster swims, he stretches his body out, and then doubles it suddenly up. As he does so, the plates of the tail spread out and form a kind of very broad and powerful oar, which strikes the water with such force as to drive the animal swiftly backwards. With a single stroke of his tail, a lobster can dart to a distance of forty or fifty feet, and that so quickly that even the swiftest fishes could scarcely overtake him.

When the lobster swims forwards, he uses five pairs of odd little organs underneath the tail, which we call 'swimmerets.' They spring from either side of the soft hinges by which the joints of the tail are fastened together, and each consists of two thin oval plates fringed with long hairs. Each swimmeret really consists of two tiny paddles, and by waving them to and fro the lobster manages to travel along with some little speed.

The mother-lobster glues her eggs to the hairs with which the swimmerets are fringed, where they remain until they are hatched. At first their young hold to the swimmerets by threads; later they cling by means of pincers, and after some days become independent. The lobsters shed their hard outer covering just as the crayfish do.

The lobsters and crabs struggle hard for their livelihood. They spare scarcely any creature of the sea of moderate size, whether dead or living. They care but little for lost limbs, for these will grow again; and when wounded, so that they may not bleed to death, they throw off the shattered limb at the next joint, where a new skin quickly forms.

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One lobster will produce 20,000 eggs, which she will carry patiently for six months under her abdomen, fastened together by gluey threads. Even after she has broken open the eggs by the movement of her tail, and released the baby-lobsters, she will still carry them till their coat is hard and firm, and only then will she leave them to wander alone. The crab and the prawn, on the contrary, turn their little ones out at once to swim as scarcely visible specks in the open sea, where they feed and grow till their strange changes of shape are worked out.

All the crustacea eat dead animal food; consequently they are useful in keeping water free from dead material. In order to increase the number by artificial propagation, some States have passed laws forbidding the catching of immature lobsters, and lobsters with eggs.

CHARACTER-BUILDING

CHARACTER-BUILDING

LYDIA ROSS, M. D.

MME. TINGLEY and our Good Friends: As educators, you may think the subject of retired pioneer-women is not in your line. But if we live long enough, we shall all be old.

Evidently, the keynote of the Râja-Yoga system is character-building. And, of course, the purpose of all education is preparation for life. Then, since life is a continuous performance — either in this school of experience called Earth, or in the soul's vacations in its home-land, between incarnations — character-building should continue from birth to death.

H. P. Blavatsky said that "Theosophy is the science of life and the art of living." Some of our pioneer women-workers who were seeking a satisfying philosophy of life were interested in this idea. So they tested her teachings by years of active service, as teachers and helpers in the Society which she organized. Their efforts to know the truth by living the life, satisfied their seeking. Meantime, their example added a quality of self-control to the atmosphere around the Râja-Yoga pupils.

It was a living picture, in effect. You all know how illustrations hold the pupil's attention and bring out the meaning of the running

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text. And self-control is not a theory, but a vital, conscious matter.

Naturally, to get a habit of self-analysis and of working to round out one's own nature, in active years, makes the impetus of character-building carry on later, in retirement. Every period of life has special advantages, from plastic childhood to experienced age. When, with many years, the body becomes less active, it is time to give it easy duties and needed care, and mentally to get a larger view and clearer perspective on past experience.

The purpose of life is to gain consciousness; and even mistakes and suffering may count as gain, if their meaning is made clear by self-knowledge. Moreover, the karmic law of cause and effect brings each soul back to earth to pick up the study course of material life, where death ended the previous session. This gives a peculiar value to the opportunities of declining years, for then thought and feeling can be vitalized with a confident ideal that will be reborn and be an early influence in the next life.

William Q. Judge said that man *is a soul*. As the soul-self is immortal and destined to the pilgrimage of repeated incarnations, until its ideals are imbodyed, the whole evolutionary urge is toward perfection. As no two blades of grass are alike, so no two persons have the same conditions of make-up or of surroundings. But each one is the heir of his own past; and all stand equal before the law in a democracy of endeavor. It may even be that most trying conditions and handicaps are a test that the confident inner self has chosen wherewith to try its strength.

It were well to remember that the ideal is the more complete real, and that the nature and needs of a wholly human creature are no more physical than metaphysical. Educators and physicians are both challenged to make practical use of psychology. The times demand it. Civilization shows a steady growth in human awareness and in its power for good and ill. Children are born more conscious than were their forebears. Is not precocious childhood, with its capacity to go farther right or farther wrong than the average, more of a problem today than that of the defectives?

Medical hygiene has diminished material contagions; but increasing mental and nervous disorders point to wrongs of unbalanced forces in the inner life. We are facing that Sphinx of selfhood: the human duality of our awakening higher nature struggling with the selfish animal body and brain. Until our characters develop more of the higher humanities, the inner conflict will give us no lasting peace or health.

The brain-mind alone cannot grasp impersonal truth or handle the whole problem. The intuition which outruns and outreaches mere

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reason is cultivated by unselfish service and self-control. There was no lack of trained and ambitious intellect which staged the late war; vice and crime today are markedly precocious, daring, clever; insanity and suicide take toll of cultivated minds and the successful.

It would be a very wonderful world here and now if the moral nature were rounded out equally with our intellectual attainment. The first practical step toward this educational move is to believe in it; and the next step is to show how it may be done.

Character-building is in line with all Nature's work in perfecting types. It is the profoundly simple method of what Katherine Tingley calls "self-directed evolution."

EDUCATION

G. V. PURUCKER, M. A., D. LITT.

MADAME TINGLEY, Friends, and Guests: I would dearly love to speak upon the subject which has been announced for me, namely: 'Theosophy: The Synthesis of Science, Religion, and Philosophy, behind the work of the Universal Brotherhood and Theosophical Society'; but the time is too short for it; so I am going to say a few words now on a question which is very interesting to all; and that is, Education.

You are engaged — those of you who are so engaged — in the noblest work that the human mind can do, and that the human spirit on this earth has conceived of: the bringing forth of the latent faculties of those who trust themselves to your care; that is education.

Likewise its other side, instruction, or the imparting of information, is important; but of the two, the inner development of the minds and characters of those who trust you as their teachers is, we must all grant, by far the more important of the two.

It is precisely on this general basis of understanding what a true education is and what the true work of an educator is, that has been established here by our teacher and Leader, Katherine Tingley, what she has called the 'Râja-Yoga System of Education.'

Now the essential idea of this, of course, is nothing new; it is the combination of these very old and noble ideas with modern conditions, which is a new thing, and has shown genius, not merely in its conception but in the carrying out of that conception against difficulties many and very trying. Sometimes the Theosophical method of education has been badly misunderstood by those who have not cared to inform themselves as to what it is and what it is not.

We have been confused to our wrong with being a modern Hindû

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sect. It is not true. That idea has arisen because the name chosen for the method was a Sanskrit one. But as I am a teacher of Sanskrit here, I can assure you that it has no more meaning than, at least as innocent a meaning as, 'the union of all the faculties and the developing of them to work together in harmony': that is all.

You know the ancient Greeks, the Athenians in particular, thought a balanced education should comprise three general lines of activity — interior activity expressing outwardly; and these three they called *gymnastike*, *ethike*, and *musike* — gymnastic, ethic, and the study of the Muses, which we usually translate 'music' and thereby have lost much of the original meaning. *Gymnastike*, the development of a healthy body, along the lines of a later Roman idea that a healthy mind can work properly only through a healthy body. Then came *ethike*, ethic, the moral state, the development not merely of ethic in the Greek sense that we should follow conventions because it is convenient and profitable to us to follow them, but the following of the line of action by which a man may live at peace and in harmony with his fellows.

Greatest of all these three, however, the Greeks called *Musike*, that is, the study of the Muses — not music in our modern sense, which was but one activity of the nine Muses, as you will recollect. It comprised likewise poetry, history, and various other sciences. All that the Greeks knew and considered highest in the general curriculum of those days, they called *musike*.

But we Theosophists have felt and have learned from our teachers — pre-eminently from the present one, Katherine Tingley, — that there is something higher than even these noble thoughts of the ancient Greeks; and these nobler things you will find, if you care to investigate it, in the wonderful philosophical systems of the far Orient — not so much in them which are modern, but in those which have centuries of experience behind them; and that this ideal, wondrously beautiful as it is, is expressed in what is taught to the pupils, to the disciple, in a brief form. It is this: as the parents give the body to their child, and thereby give it an opportunity for worldly experience in this world, so does the teacher give the soul to the child, by evoking it from within; and therefore is the teacher in a very true and real sense, more than father and mother. These latter give the body; the other evokes the soul, enables the child to find his own inner nature, directs the path of self-comprehension, of self-understanding, and self-finding.

That, undoubtedly, is what the noble-hearted Socrates meant when he called himself so often a 'midwife to the young,' because he brought out, brought forth, the noblest within, enabled the youth of

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either sex to understand himself or herself, and thus gain some comprehension of the self, by which they were enabled easily to meet life's problems, more easily to meet the problems that faced the nation of which they were a part, and most easily of all, to realize that back of the mentality, back of the personal will, standing as background, there is the spiritual sun within, of which all the great thinkers of past times have taught us, and that it has ever its expression, and that it shines forever, and needs only that the enshrouding veils be drawn aside.

It is the drawing aside of these veils that is true education, as contrasted with the imparting of mere instruction. Both are valuable; but you may impart instruction, Friends, until the crack of doom, and your work will be a failure, unless at the same time you succeed in following out what our ideal here is: the developing of the inner nature of the pupil, the girl or boy, young man or young woman, which each has within.

We are all students here — teachers and pupils are all students. Life is an endless lesson; lives are lessons; for in living we learn.

THE SPIRIT OF LOMALAND

PIET BONTJE

FRRIENDS: It is my good fortune to say a few words about the 'Spirit of Lomaland.' If you had not received a glimpse of our life here this evening, I would feel very embarrassed indeed; for I hold that spiritual beauty is the very essence of Lomaland.

Now spiritual beauty, however intensely felt, however real, proves elusiveness itself the moment one tries to give utterance to it. Words at best are imperfect tools; and spiritual beauty needs a nobler vehicle than imperfection. The most inspiring lesson that I have learned in this Institution, and I am very certain I could have learned it nowhere else, is that life — practical, daily life — may be made the vehicle of spiritual beauty.

Man, a spiritual being, is essentially a creator; and not until he creates beauty in thought, word, and deed, can he be said to be fully alive.

It was my privilege to attend some very good schools in Holland; and the standard of education is very high in Holland. Yet, when I came to this institution, I found much that was new. I found a delightful spirit of comradeship existing between teachers and pupils — a spirit of mutual trust. The teachers were forever trying to bring out the very

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best in the natures of the pupils, and the pupils were forever taking the absolute integrity of their teachers for granted.

The notion that knowledge of life and the secret of life must be acquired by snatching it, as it were, from indifferent, unwilling, or even hostile nature, was not known at all. The students here rather tried to make themselves worthy recipients of the secrets of life by living in harmony with nature. Everywhere the necessity for self-study was emphasized; and for a very good reason, as I found.

For the moment you try to give expression to spiritual beauty, the moment you try to make your outward action a reflexion of spiritual beauty, you meet with resistance within. In every man there are tendencies that urge him forever to get rather than to give; and it takes many years of study, of watching, and of strenuous and earnest effort, to learn to know oneself, and to establish some semblance of harmony within.

Now, when later on I tried to find out what was the source of this inspiration, the source of all this idealism and enthusiasm, I found it to be the Wisdom-Religion. Even a very superficial study of it proved to me that the enthusiasm of my teachers and fellow-students was well justified; for the picture of life the Wisdom-Religion painted was so vast, so grand, so full of splendor and sacred dignity, and man was depicted as such a majestic being, with such unlimited possibilities, that I began to look back upon the years when I had thought of materialism or even mere intellectualism as the highest expressions of life, as years spent in jail. I had come out of jail and once more was a free man, walking about in the open air, in the invigorating breeze and the sunshine.

At present the world is in a chaotic state. It is in a state of transition. Old values have proven worthless. Materialism has been weighed and found wanting. Mere intellectualism is not worshiped now as it was twenty years ago. Everywhere there is dissatisfaction, unrest, a groping, a searching for something better, something higher.

I am thoroughly convinced that idealism founded on a philosophical conviction, strengthened by years of self-study, and made sacred by a lifetime of earnest effort is at present of the utmost importance. And I hold, that for a young man to grow up in such an atmosphere of radiant idealism, constitutes an inestimable privilege.

You as educators are also idealists, and in what you have seen or heard this evening, there must be many things that have struck a responsive chord in your hearts.

We hope that you, in going home, may take with you some of that spirit of idealism and beauty which I have called the 'Spirit of Lomaland.'

CASTING THE MOLDS OF MIND

MONTAGUE A. MACHELL

IT is a peculiar pleasure to be permitted to talk to such a gathering as this, and to interchange thoughts with those who are fellow-bearers of that mighty responsibility, the casting of the molds of mind. We greet you as co-workers in a great cause.

I presume every generation is responsible, consciously or unconsciously, for the casting of the molds of mind for the generation that shall follow; and if there is anything wrong with the youth of today, if there is anything at fault with our civilization, may it not perchance be due to the fact that those who went before let the molds of mind form themselves to a very large extent, and did not anticipate the fact that those who came after would be looking for something into which their aspirations, their ideals, and their hopes might flow, a mold for their lives?

I choose this line of thought because I think that of all the aspects of Katherine Tingley's work, one of the most beautiful to us is what we call the 'pioneer-spirit.' It is probable that all the aspects of the educational work that you have seen or heard mentioned here tonight are familiar to you in one form or another in many other systems of present-day training. But I would like to point out that when this great international organization, representing some twenty-seven nationalities, began its work over twenty-five years ago, it did not find those molds of mind already set for it. One of the greatest things, we believe, that Katherine Tingley did, was to shape the molds of mind, especially along educational lines. For us she has done more than that, for in teaching us to 'make an atmosphere,' as she expresses it, she has familiarized us with the idea of making a mold of mind for every undertaking we embark upon.

Take, for instance, the simple matter of appearing before an audience in order to play a solo or to give a recitation. What is it going to be, an exhibition of somebody's personality, an exhibition of somebody's dexterity; or is it going to be an expression of the best that is in the pupil -- an offering of his best for the pleasure of others? And how can it be such an offering unless the spirit or mold that shapes it is cast in that form?

This Temple of Peace which you have entered tonight is an expression of a beautiful and lofty mold of mind. It was dedicated by Katherine Tingley to the founders of this Society, H. P. Blavatsky and William Quan Judge. Our Leader holds it sacred and we hold it sacred. Entering here we have learned to make an atmosphere of love and devotion, to

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make of this building, as it were, a chalice that shall bear the aroma of all that is sweetest and best in our lives.

This secret of making a mold or an atmosphere for any given work is one of the greatest secrets of life. The child who is going to do an arithmetic-problem is taught to make his atmosphere. The child who is about to play a solo must make an atmosphere. The student, young or old, is taught that if that atmosphere is one of personality, he has spoiled his performance, has missed a chance of making an artistic, impersonal offering for others, even though in technical execution his work be flawless.

So I think one is justified in saying that twenty-seven years ago Katherine Tingley consciously began to cast the molds of mind into new lines of educational thought; for at that time she was writing, and applying what she wrote, in her Râja-Yoga System of education. She was a pioneer in many things. She came to California, built her school on a bare, uncultivated headland, beginning with one young teacher and five pupils. But with so little to begin with, she had the courage to put her ideals into living form, to create new molds of mind for every child who came under her care, and to offer all who were sincerely interested in education new molds of mind for generations yet unborn.

And so we take a great joy in our work, and we take a joy in welcoming you as co-laborers of this great field, fellow-workers in the vital and exalted task of casting the molds of mind for the future generation.

THE WILLIAM QUAN JUDGE THEOSOPHICAL CLUB

I. L. HARRIS

FRRIENDS: Before speaking on behalf of the William Quan Judge Theosophical Club, I have been asked to state how long I have been at Point Loma. I have been here since I was eight years old, that is, since 1899. I was here when the Râja-Yoga School was started by Katherine Tingley, and have had the privilege of seeing this now world-famous institution grow from a barren wilderness of sage-brush and chaparral. Therefore in a very real sense, outwardly as well as inwardly, is this work a part of the very fiber of my being.

Some of us have made the work being conducted at and from the International Theosophical Headquarters here at Point Loma our life-work, and it satisfies us. Nothing can change that. How many young men in the world today would not give anything to have a purpose in life, to which they could devote all their energies, finding that it satisfied their minds as well as their hearts and souls! This is what some of us

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have found. Those of us who have not yet found it simply have more to learn; for it is here to be found.

Speaking on behalf of the William Quan Judge Theosophical Club, I may say that it represents the spirit of youth at Point Loma. In the world at large — perhaps with some reason — the youth of today have been pointed out as decadent and degenerate. There is doubtless some basis of truth in it. But to my mind it is a libel on the youth. What the youth have really been looking for is an example to follow. The preceding generation led the youth into the World-War; and against that disastrous leadership the youth have rightfully rebelled. They were disillusioned and inevitably dissatisfied.

But we who have spent our childhood and youth at Point Loma have not been so misled; we have had precepts and examples that lead in a diametrically opposite direction to conflict and war. That is one reason why we feel so unusually fortunate, and at the same time under an obligation to pass on the torch of truth from which our own candles were lighted.

That even the youth elsewhere are not to be despaired of, is not Lindbergh himself sufficient proof? It would of course be preposterous for the members of the William Quan Judge Theosophical Club to imagine that we could do such a wonderful and spectacular feat as Lindbergh did. But just as 'The Spirit of St. Louis' soared across the Atlantic and landed in Paris, winning for its pilot first the admiration of the whole world, and then later, when he showed by his modesty, his self-control, and his irreproachable sense of the fitness of things, winning for him the whole-hearted admiration of all classes, so does the Spirit of Lomaland also soar over the troublous seas of life. And we too have here at Point Loma a pilot who guides us safely and wisely, and whom we respect and love; and that is Katherine Tingley.

Our William Quan Judge Theosophical Club was founded in 1906, with our Teacher's approval. Its constitution was drawn up by a group of the students themselves. Its primary objects are:

1. To form a nucleus of dependable Râja-Yoga workers for Humanity, under the guidance of our Teacher, Katherine Tingley.
2. To aid in raising the standard of our Râja-Yoga College, by the example of our daily life.
3. To put into practice at all times, the highest ideals of manhood, and the teachings of Râja-Yoga, so that we may be the better able to serve our fellow-men."

Now these are not merely nice-sounding phrases. We had plenty of such during the world-war. With us these objects are actual living

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principles in our lives that in our best moments at any rate we strive to put into practice, and we do carry them out with constantly increasing success.

The Club in a sense is conducted by the young men themselves, and yet the members gladly seek and accept the guidance of Katherine Tingley and her able assistants. We have found that true democracy can exist only among real gentlemen, and real gentlemen are the first to acknowledge properly constituted authority and to give to such authority their respect and whole-hearted allegiance. This is the underlying spirit of our William Quan Judge Theosophical Club. It is something new in the world today. While in form it is undemocratic, in that final authority in all matters rests with our Leader, yet in practice and in spirit it is the most truly democratic body that I have ever read about; because it is a democracy of real comrades all striving towards a common end; and that end is not a personal one, but one of service to our fellow-men.

The principles of our Club which have inspired many of my comrades and myself, are best summed up in the motto and pledge of our Club. The motto is taken from the writings of William Quan Judge, Katherine Tingley's Predecessor and H. P. Blavatsky's Successor as Leader and Teacher of the modern Theosophical Movement. The motto is: "What then is the royal talisman, the panacea, finally? It is duty, selflessness." The pledge was given us by our present Teacher, Katherine Tingley: "We pledge ourselves to unite in the superb efforts of our Theosophical pioneers, and to work at all times for true brotherhood and eternal peace."

The platform upon which we stand can be well summed up in instructions given by H. P. Blavatsky to her students:

"Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom."

Before closing, I should add that a number of us have had the privilege of accompanying Katherine Tingley on several of her lecture-tours throughout this country and in Europe, and have not only gained much valuable experience for ourselves in contacting some of the leading minds and spirits of different nations, as well as devoted members of our Organization and the members of the Boys' Brotherhood Clubs which are affiliated with our body, and thereby acquiring a truly cosmopolitan out-

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look upon life, but we have also deemed it an unusual privilege to assist our Leader in helping to spread broadcast throughout the world these fundamental, essential teachings of universal ethics, true and invaluable for all time, which it has been our privilege to partake of so freely, given to us so generously and so inspiringly from our tender years.

THEOSOPHICAL UNIVERSITY

W. EMMETT SMALL, Jr.

IT is my pleasure to speak on behalf of the Students of Theosophical University this evening.

In a few words one might give the story of Katherine Tingley's educational work as follows: 1900, established the Râja-Yoga School, which later branched out into the Râja-Yoga School, Academy, and College: 1919, established the Theosophical University.

And thus briefly might be told what in reality could fill volumes, and the magnitude of which can perhaps only be imagined by those who themselves have devoted their lives to the promulgation of education.

Students of the University are as a rule all graduates of the College or Academy and so have had the advantages of a thorough grounding in the educational system started here by Katherine Tingley and called by her the Râja-Yoga System of education — the Sanskrit term Râja-Yoga meaning Royal Union, being chosen by her as best expressing her ideals of an education that should be sane and balanced, based on a curriculum that would develop equally all of man's qualities — the physical, mental, moral, and spiritual.

There is time only to touch lightly on some of the studies the university students are engaged in, and I have jotted these down. They include:

An advanced course in literature, especially English literature and composition; higher mathematics and the Sciences; a thorough study of the languages, both modern and classical — French, Spanish, German, Swedish, Dutch, Latin, Greek, Hebrew, and Sanskrit, and the translating of important works in these; research work along archaeological and scientific lines; astronomy; scientific horticulture and forestry; musical composition and research. — One of our students is skilled in the making of musical instruments and has made a special study of those used in ancient times. In his collection are lutes, harps, zithers, guitars.

The head of the Photo and Engraving Department is a young man who received his education here. Other students take part in the acti-

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vities at the Aryan Theosophical Press — where all the books, magazines, and pamphlets that issue from this international center are printed. The chief monotypist is a graduate of the College. Others show expert craftsmanship in the bookbindery, and still others fill important clerical positions such as their individual capacities fit them for.

Of the results of the musical and dramatic training, you have seen something this evening; but I would like to emphasize what Katherine Tingley has said so often in regard to both music and art: that they are not merely for pastime and amusement; but that they are a part of life itself and if rightly applied call into activity the divine powers of the soul.

It is the creative ability in all the students that is evoked, and oftentimes we ourselves are surprised at the versatility shown by our fellows along certain lines in which maybe one year or two years before they had shown no ability whatever.

But I believe it is especially the practical application of the education in solving the complexities of life that appeals most strongly to the interested visitor. In fact it is not stretching a point to say that there are no difficulties which cannot be coped with, and coped with successfully, by those who have been equipped with this education. And first and foremost is this so because the keynote of it all is the development of character; which has its beginnings in the training of the youngest child.

A man, no matter what splendid qualities he may possess, unless he has had a strict schooling in character-building, is unfitted to meet the problems of everyday life. The conferring of a degree does not necessarily fit a man for real life: something more is essential. And that something is found in the daily application of the principles of Theosophy and Râja-Yoga: this means the mind and actions controlled by deeper faculties than the purely intellectual. Only thus can a gradual transmutation of human nature take place.

To attempt the impossible; and in fact to show that there is no impossible: that is what has made Katherine Tingley's work in the educational life of the world today something unique.

And in closing I would like to read you a quotation from one of Katherine Tingley's books, *Theosophy: the Path of the Mystic*; for it seems to contain an optimistic answer to the many doubts and questionings that constantly arise in regard to the youth of today. She writes:

“To ask, ‘Will the Râja-Yoga system change present conditions?’ is but to elicit the assurance that it has already changed them. The inertia of custom and convention has been already broken, and the unrest of the world, at which so many look with distrust and

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apprehension, is but the movement of the ship with the incoming tide of a purer and better thought. Ideals have been thrown out into the world, and because they are spiritual ideals they have entered into the minds of men and have painted entrancing pictures of what the world would be if man were but master of himself and of it. Those ideals will not die away until they have been realized, until they have given birth to other ideals which will illuminate for ever the roadway of all future life, declaring the reality of a reign of peace on earth and of the god in man."

DEEPER THAN WORDS

W. EMMETT SMALL, JR.

(A Paper read before the William Quan Judge Theosophical Club)



ROAR on, you gray grim ponderous waves, you fleets of foam. Roar on and churn your chafing shoreward flanks in angry perturbation. Roar on, and never cease your cliff-set track thrown on by the great disgruntled waste of gray.

Roar on! For all your churn and dash and foam you cannot make me think that all is not peace and simplicity at heart; for all the great gruff harshness of your voice today, for all the beetling bastions crouching on your distant rim, that there is aught but a hidden tenderness, a great calm sweetness beyond; for all your crash and roar that there is aught but a deep tranquillity, an unperturbed serenity, an eternity of silent comprehension, a voiceless voice of utter compassion.

Roar on! There is no confusion: it is not you that roars and wastes and tears in ceaseless striving. But all is gentleness, peace, and kindness. There is nothing but Simplicity. Roar on!

All this noise is but the outer crash to veil your inner secrets from my soul; yet not all your camouflage of chafing foam avails today. Roar on; and buffet, billows, high and pounding cliffwards! But not your seething lamentations, nor your thunder fills my ears. There is no noise. Roar on! . . .



DEW-WET, silent morning, and a rose-blush in the west; and the moon a meditation-length from the sea rim: pale, full and golden cool, casting its enchantment on blue hushed sleeping waters. As some Queen of the Empyrean aloof and Night-brooding beside her opened casement, her golden hair uncombed and trailing down the palace walls; beauty bemused, unwatchful of Time, hushful of all save ponderings on the

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happiness of her people: so down from the moon, shining and rippling, a fairy golden pathway on the blue water.

And the bloom of Day opening wider. And paler the moon. — And the Queen awakening to herself and thoughts of earth-things to do; and slowly and unthinking, as from daily doing grown a habit, drawing in her golden hair up the blue-white walls: — so the moon, sinking lower; and its pathway lessening, and the sea a white-blue. And the west-flush now a deeper rose and touched with little flames flung from eastern fire-fields. . . .

And I am beneath the eucalyptus-trees awaiting the opening of Day. And all the world fast Dawn-flushing. I am here — or, I know not: the moon is still in my eyes, the water still agleam. Ah! before it is all withdrawn I would tiptoe that golden pathway, scale the Palace-walls, and come to the Secret Heart of Things, where the Great Mother brews her cauldron-secrets, and here no farewells of earth-life disturb the wisdom-sense of what our Souls have learned. — Ah, I touch the dew-west eucalyptus-leaves! . . .



AND I have seen a flagpole, tall and straight and candle-white, while the wolf-gray sky coverts crouched all around. And though this was in days when December was on the wane, and there was freshness of rain in the airy and beauty of little wind-gales to inbreathe and revel in; I have seen no greater Winter beauty than the naked purity of this whiteness piercing the gray gloom of clouds. . . .



AND so too have I seen a leaf against the azure, gold, and orange pomp of September sunset-skies; and it has been great reward that sometimes I have been alone, and undisturbed could mingle my meditations with the brooding of the evening beauty, and send my intuitions out leafwards and sunsetwards until there was no I, nor leaf, nor sunset — but all as some canvas of an ancient Chinese artist-master, whose brush has painted perhaps the morning-mists, a mountain-stream and an age-old pine; which impuled from the heart and imaged in the soul of one attuned to Tao, have become a path towards Tao, a vision of the Unseen that stirred the artist's heart, and so, mist and pine and mountain-stream have become as one, because not the conceiving of one alone, but the conceiving of the Whole, has symbolized Eternity. . . .



NATURE holds secrets too sacred for words. No perfection of artistry can fashion in sound that which seeks form only in silence. Aught

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else than silence would be desecration; for that which is spoken is no longer secret; and that which is secret and sacred and eternal is so because no words have expressed it.

There is a language deeper than words that fills our hearts with understanding when we brood on the Mighty Mother and have the Love and Trust of children.

L'Envoi:

THE swish and flow of waters round my feet; my head bathed in the cool moisture of quiet clouds; the wind ablow through my hair and whistling round my ears; the glory of the sun in my eyes; and in the mind no thoughts; but the song of all Nature in my heart. — I am the Mountains; I am the Sea and the ocean-floor; and I am the molten fire of mountains and the animalcula that travel the water-depths. I am the grass-blade and the elm, and I am the star-lights in the white mane of the Milky Way, and the radiance of the Moon, and the white heat of the Sun.

And at the Heart of it all is the Soul. And the Soul is greater than I. And I am the Soul.

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TETSUO STEPHENSON ARAI

(A Paper read before the William Quan Judge Theosophical Club)



WE are all very familiar with the song having this title. No doubt there are several in the company present who have heard and sung it since early infancy.

I well remember the first time I heard it at a Lotus-Group meeting in the Rotunda not long after coming to Lomaland. Though I was unable to make out more than two or three words while hearing it, the song made a very strong impression on me. And after coming home, I managed after several painful efforts with my extremely limited English vocabulary to make a comrade comprehend that I wanted to obtain a copy of the song. He got me a *Lotus Song-Book*, and turned to the song.

Very gratefully I received it, and going into a quiet corner I puzzled out the words with the help of a pocket English-Japanese dictionary. (The musical notation, of course, meant nothing to me — my all-around Râja-Yoga education having been begun only a week or two before!)

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I did not understand it all by any means, nor had I sufficient command of English to ask anyone to explain doubtful poetical turns. but the main idea of the words struck me very forcibly and its appeal has never left me:

“Let thy gold be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light,
And the gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
As a heart must be tried by pain.

“In the cruel fire of sorrow,
Cast thy heart; do not faint or wail;
Let thy hand be firm and steady,
Do not let thy spirit quail;
But wait till the trial is over,
And take thy heart again,
For as gold is tried by fire,
So a heart must be tried by pain.

“I shall know by the gleam and glitter,
Of the golden chain you wear,
By your heart’s calm strength in loving,
Of the fire they have had to bear.
Beat on true heart, for ever!
Shine bright, strong, golden chain!
And bless the cleansing fire,
And the furnace of living pain.”

This may not be poetry of the highest kind — perhaps not ‘poetry’ at all according to the rigid canons held by some severe critics. Yet, however prosaic the presentation of the idea may be, the message is certainly direct and forceful and requires no interpolation.

The imagination is fired by the picture of ‘caverns of burning light,’ — the ‘hungry fire’ that destroys all that is worthless and destructible; the fierce flames that swiftly remove the dross and reveal the pure molten gold, quivering and pulsating with intense life. Surely the spiritual lesson is clearly brought home to one.

A life without its trials and sufferings seems indeed meaningless. Here and there one will be met with who seems to be having a ‘very easy time of it.’ Everything seems to come his way without any struggle or hard work on his part. If any unpleasant circumstances come his way, he is apparently able to dodge the issue, at least temporarily, and goes about completely satisfied with himself and his lot, not caring much about the misfortunes of others. “It’s their hard luck, none of my worry,” he may say. . . . Do we envy such a one with his comfortable feather-bed philosophy of life? Perhaps some may, who in their lives

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are overwhelmed with an endless chain of hardships and misfortunes of every kind, from physical pain, illness, poverty, hunger, to heartaches, disappointments and mental anguish, and who pray for a bit of comfort and peace.

But, on reflexion, it is easily seen that one who has not learned the lesson of sorrow, and has not been disciplined by bitter experiences, lacks the true qualities of heart — sympathy, love, and all that is gentle and beautiful in a human being.

“I shall know . . .
By your heart's calm strength in loving,
Of the fire they have had to bear.”

And one who lacks these qualities surely deserves our pity rather than envy. He has not begun to be conscious of himself, of his own inner self, and lives only on the surface of existence. Was it not of such a one that our ‘Chief’ said so forcefully? —

“The lukewarm man goes neither to heaven nor to hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion.”

Somewhere, at some time, however, even he will begin to have his ‘jolts’ to awaken him out of his complete spiritual lethargy. Perhaps some terrible calamity will befall him, worse by far than the little daily trials that most people meet with in life.

We know that each of us has the Divine Spark within him, and it is the office of suffering to reveal and develop this hidden divinity. If we shrink with fear from suffering we are cheating ourselves, or deliberately retarding our progress. We should indeed welcome every experience as a hero meets his foe, with fearlessness, and glad to test our increasing strength and endurance.

Let us ever ‘bless the cleansing fires, and the furnace of living pain.’



“IN the waking state we do not remember any of the ideas which we might have had in sound sleep. Only this follows, however, — that the ideas were not clearly seized while we were waking up, but not that they were obscure while we slept. . . . I rather suppose that ideas in sleep may be clearer and broader than even the clearest in the waking state. For man at such time is not sensible of his body. When he wakes up his body (brain) is not associated with the ideas of his sleep, so that it cannot be a means of recalling this former state of thought.”— *Immanuel Kant*